LIVING WITH LEADERSHIP

Reprinted in August 2020 owing to the marked efforts of General Officer Commanding 4 Air Defence Division Maj Gen Zafar Iqbal, Hilal-e-Imtiaz (Military) and Commandant Military College Jhelum Brigadier Muhammad Saeed Anwar for the Guidance of generations of Alamgirians & Youth of Pakistan. In the memory of a dedicated teacher and Mentor of Military College Jhelum.



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اُردو کتب:

- ❁ حیاتِ قائداعظم
- ❁ گفتار و کردار قائداعظم
- ❁ تذکرۂ اقبال (حالاتِ زندگی)
- ❁ مکالماتِ اقبال (سنہرے واقعات)
- ❁ میجر محمد اکرم شہید (نشانِ حیدر)
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- ❁ گفتار و کردار سرسید
- ❁ پاکستانیت اور کیریکٹر بلڈنگ
- ❁ کیریکٹر بلڈنگ اور پبلک سپیکنگ
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Prof. Saeed Rashid Alig



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Dedicated

to

Quaid-e-Azam

The Koh-e-Noor

of

Honesty and Integrity

in

Private and Public life

and

A most Impressive and Inspiring

Role-model

for

Leadership

Message of the book

Two roads diverged in a wood and I
Took the one less travelled by
And that made all the difference

(Robert Frost)

FOREWORD

In the course of human history – countless leaders have led their nations and armies to victory and defeat. While so doing, many of them have left their indelible marks on the sand of time through their personal image and contribution. The tales of their performances have outlived their mortal lives and continue to provide food for thought for all mankind. After playing important roles in contemporary events and enriching history by their acts and deeds, those personalities have faded away into the dust but the noise and thunder of their footsteps remain clearly and perennially audible to those who try to scratch the surface of history to dig the glory of the past. The vagaries of weather have failed to erase the trails of their memorable marches. Such an honour fell to the lot of those lucky few who in their life time rose above the clouds and saw unambiguously into the distance.

Many eminent authors have defined leadership. What are the essential attributes of a leader? Is he a person who possesses qualities of a strong will, vision, ego, character, guile, drive and perseverance more than his fellow contemporaries? The list of traits could be enlarged or shortened. These basic ingredients are undoubtedly an essential input but they alone do not necessarily

make a good leader. In addition to such qualities, something extra is found in leaders which makes them taller than their followers. They perceive events which are not visible to an average eye. They take decisions which others are hesitant to take. Leadership is an art, a well calculated mixture of force and vision, which enables a person to motivate his followers to an extra-ordinary high degree, to face dangers and challenges with ease and confidence. The leaders, through their inspiration and personal example, touch the sensitive and raw nerves of their listeners and elevate them to a higher platform of action. Such leadership requires high qualities of head and heart, ability to influence other and to generate that undefinable and intangible power which starts ringing bells in the hearts of persons when they listen to their leader. Leadership is an art which is partly God given and partly acquired through hard work. It is like poetry sweetly composed, harmoniously intermingled with soft and soothing music and enchantingly sung with the rich and melodious voices of those gifted singers through whose smiles and performance ooze out fragmented tunes to hypnotize the audience. Such poetry is as rare great leaders are.

Mr. Saeed Rashid's book "Living with Leadership" comprehensively analyses those basic elements which are the cornerstone of leadership. It examines them in an easy style making an abstract subject highly readable. The book describes the psychological aspects of leadership with such down to earth simplicity that the senior as well as junior leaders will find it a useful guide for study. The subject matter has been given a thorough treatment, though the author claims—somewhat modestly—that it is not a major research work. The author has treated each idea, each quality and each brick carefully and has discussed it briefly but lucidly. As the reader sails through the absorbing pages he keeps picking up bricks, in ones and twos, which laid in a systematic order, form a sound foundation. From that base start emerging the towering structures of those human beings who have inspired mankind from the ancient to the present time. A combination of "blood, toil, tears and sweat" emerges the

person of Winston Churchill. When one reads of ego and vision and a human being composed of strong will and strong body, the image of Allama Muhammad Iqbal comes into sharp focus. Quaid-e-Azam Muhammad Ali Jinnah stands out as an immortal when judged by such qualities like strength of character, determination, iron will and perseverance against heavy odds.

This book is a valuable attempt on a subject of considerable significance. It fills in a wide gap with commendable ease. I feel confident that the readers, particularly the junior ones, will find it enjoyable as well as stimulating.

GENERAL K. M. ARIF

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Former Vice Chief of Army Staff

PREFACE

The art and science of leadership is not confined exclusively to any one area of organized human activity, be it the profession of arms or any other arena including politics. All roles in all social systems from parenting to teaching involve a hard core of leadership, that of taking the initiative of making a desired decision and following it to its logical conclusion. How effectively this decision or vision is carried out is determined by the quality of the personality of the one who is playing the role. So, all roles are in varying degrees leadership notes, effectivity of which in turn depends on the personality orientation of the person in such position.

Hence, effective leadership in any profession or situation in ultimate analysis, is the outcome of personality make-up. And the effective personality is composed in the main, of three components i.e. vision, values and will. Out of these three basic components, the most important is the value component, the character element. Without character—honesty, sincerity of

intent and integrity the other two components of the leader's personality, those of vision and will, howsoever strong are reduced to insignificance. In fact, a leader in any system with inadequate vision and inadequate will, may not be very effective in his or her role, but leadership with inadequate values is bound to end up as highly counter-productive.

The little book: **Living with Leadership**, although primarily addressed to the young aspirants in the profession of arms, is by the nature of its contents, suitable reading for all roles in all social systems and situations.

The book has been designed to focus, in particular, on the values-and-attitudes dimension of all types of leadership and especially highlights the inter-personal aspect of these roles in day-to-day interaction between people occupying different positions in social structures.

The prime purpose of revising and re-editioning this character-building book, is to highlight the importance of character component in all leadership roles and thereby emphasize the need to strengthen Pakistan at the very roots.

The book has been humbly but purposely dedicated to Quaid-e-Azam Muhammad Ali Jinnah who is a leadership role model par excellence.

The readers may also like to have a look at the author's follow-up work entitled Character and Conduct of Quaid-e-Azam, a detailed research study of the great Quaid's most inspiring character.

I am grateful to Brig. Maqsud-ul-Hassan, Commandant Military College, Jhelum and also to Col. Muhammad Yunus, Lt. Col. Ijaz Rafi, Mr. Tanwir Ahmed Syed and Ch. Khadim Hussain (all Alamgirians) for jointly sponsoring the publication of this edition. God bless them. Lastly, I should also like to put in a word of thanks for Dr. Laeeq Mirza who very kindly wrote a note of appreciation for this edition and contributed a very valuable

exposition on “The importance of Divergent Thinking” God bless him!

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CONTENTS

PART ONE

Values and Attitudes

PART TWO

Inter-Personal Relationship

PART THREE

Views and Visions

APPENDICES

PART ONE

VALUES AND ATTITUDES

1

"RIPENESS IN ALL"

IN SEARCH OF MATURITY

Other things being equal, one single factor, which determines the quality of life one lives, is the level of maturity one has been able to attain over the years. In fact, it is maturity which makes life happier, richer and more creative. Maturity is the end-all and be-all of all education, training and culture. And it is a lifelong process. Shakespeare in King Lear, says 'Ripeness is all". In saying so he is only giving expression to a truth which everyone realizes sooner or later in life.

Maturity is of two sorts: Physical and Mental

Given proper conditions of physical growth, nature looks after physical maturity itself. Man attains physical maturity in late teens when he is fully built-up bodily and his biological make-up is set ready for procreation. Although physical maturity is important, as it is the foundation of life, yet it is of little value in the context of the complex structure of modern life. The civilized man needs mental maturity to live a purposeful and socially adjusted creative life. Eventually it is mental maturity that makes the difference between one individual and another and determines the worth and value of an officer as a leader.

The Test of Maturity: The essence of maturity is to be able to make a correct response to a new situation or an

unforeseen, unexperienced problem that comes up before you. It involves choosing, decision-making after judging the pros and cons and after processing the available relevant data. It may be a snap decision carried out in a flash of moment, as the fast player of squash does, or the one that a field officer makes in the heat of the battle or it may be delayed response of strategist. In all these cases, maturity involves making an appropriate response to a situation or problem which essentially new and calls for a new approach to solve it.

In routine matters maturity is not essentially involved. Skill, knowledge or past experience will do, but in crucial situations, in dealing with difficult emotional, social, inter-personal, political, or strategic problems, maturity matters most. And the more complex the situation, the more complicated the problem, the higher the level of maturity that is required, which is not always humanly possible, the best of teachers, administrators and parents sometimes falter and fail. But that does not matter, in fact, failure helps in developing maturity. What counts is the general level of one's mental maturity, not the occasional lapses.

The Elements of Mental Maturity: What are the elements of maturity? Is it intelligence? Yes, it is. Is it professional skill and knowledge? Yes, it is. Is it experience? yes, very much so. But none of these elements by itself is the essential component of maturity. Essential elements are only two emotional stability and the insight that grows out like a flower from the base of intelligence, knowledge and experience.

Both these qualities are acquirable. Early upbringing and early schooling lay the foundations of both. Educational institutions and Services academies aim at promoting the same. But attaining maturity is a highly personalized affair and can be attained only through constant efforts, by disciplining one's emotional life and by concerted exercises in analytical and creative thinking. Ability to think originally and creatively is the hard-core maturity.

‘Unexamined life is not worth living’ declared Plato in *The Dialogues*, nearly two and a half thousand years ago, and it holds good even today. Examining is the basis of all cultural and scientific advancement.

Functional Aspects of Maturity: Situations and problems that call for a mature response mainly fall under the following categories:

a) Predominantly intellectual in nature,
b) Predominantly emotional in origin, or
c) Predominantly moral in character

Therefore, there are, in the main, three aspects of maturity i.e. intellectual, emotional and mortal.

Intellectual Maturity: Contrary to popular notions, intellectual maturity is comparatively easier to attain. It is an intellectual process.

Average or high average I.Q. plus knowledge and skills, combined with intensive practice in creative thinking, can develop ineffectual maturity. The world has never been short of ineffectual geniuses—people who are intellectually mature but ineffectual on account of their emotional or moral immaturity.

Nonetheless, extending, the range of one’s general knowledge and accumulating more and more specialized knowledge and skills, combined with the habit of doing creative thinking and logical reasoning, is the groundwork of intellectual maturity. Lack of which cannot be made up by experience alone, because the value of experience also depends on the quality of the mind that understands and analyses. Learning from experience and interpreting it for future reference also depends on the maturity of the person who undergoes it. There is no substitute for intellectual activity and knowledge, though knowledge alone is not enough.

Emotional Maturity: It is here that many people are likely to slip and slip badly in spite of the light that knowledge

throws on the lanes and by-lanes of life. Emotional maturity is the hardest to attain because, more often than not, it involves modifying the defects of one's in-born emotional make-up and offsetting the adverse environmental influences, which is not an easy task to accomplish. For instance, emotional forces of love, fear, anger, domination, submission, acquisitiveness, curiosity, may have been disproportionately, blended in one's emotional make-up. An unduly strong in-born tendency to dominate will produce an over-ambitious, ruthlessly domineering character, whereas a strong tendency to submit may result in a meek, docile and weak character. Similarly, a strong built-in tendency to collect will produce a selfish, greedy man, while a strong sex-tendency may produce a lustful man, and so on and so forth. Imbalances in the emotional make-up have to be deliberately and carefully corrected or modified, otherwise one's behavior would be erratic. Another attribute of one's emotional make-up is the pattern of one's temper and temperament. Emotional maturity demands that the characteristics of temper and temperament may also be taken into consideration.

Emotional make-up has yet another dimension: unconscious tendencies go on secretly influencing one's character and conduct and symbolically express themselves in dreams. Emotional life in early childhood has far-reaching effects and parents or parent-figures also influence the future emotional development. Psycho-analytically speaking, everyone carries a little boy around inside him. It means that at times he is prone to think, feel, and act like a typical little boy. Emotional maturity demands that the 'Child' in man should not be allowed to take charge in dealing with problems and people; on the other hand, the 'Adult' in man should be in charge of social relationships.

From this cursory discussion of problems, it can be made out that attaining emotional maturity is an uphill task, though of course, equally rewarding too, for much of the eventual effectiveness of an officer in inter-personal relationships depends on level of emotional maturity that he has attained.

Moral Maturity: Last but not the least is moral maturity, which is specifically the sphere of moral and religious education, and which constitutes the hard core of character. There is absolutely no doubt that, other things being equal, it is moral maturity that decides the fate of individuals and communities, eventually. Moral maturity demands that a person should make deliberate efforts to acquire a pattern of worth-while moral values. Moral maturity lies in developing an insight into the spirit of moral and religious values. Moral maturity lies in being able to interpret moral principles in relation to the practical problems and situations of life. However, moral maturity is not the same as bigotry or fanaticism. It is against and above these things.

In the end, it may be added that each profession has a corresponding set of values which are particularly relevant to that profession. For instance, the profession of arms calls for the highest sense of personal honour and integrity; conversely, in this profession, there is absolutely no place for acquisitiveness or commercialism, which cut across the very roots of honour and integrity.

The values and attitudes of a true Muslim officer are reflected in the following immortal verses of Iqbal:

خاکی و نوری نہاد، بندہ مولا صفات
ہر دو جہاں سے غنی اس کا دل بے نیاز
اس کی امیدیں قلیل اس کے مقاصد جلیل
اس کی ادا دل فریب اس کی نگاہ دل نواز
نرم دم گفتگو گرم دم جستجو
رزم ہو یا بزم ہو پاک دل و پاکباز

And the composite image of a real mature Muslim officer is reflected in this verse of Iqbal:

کیا تو نے صحرا نشینوں کو یکتا   خبر میں، نظر میں، اذان سحر میں

'Khabar' is knowledge, 'Nazar' is social and emotional insight and 'Azan-e-Sehar' is the mortal aspect of life.

2

AMBITIONS VERSUS IDEALS

Ambition is one thing and ideal another. They are quite distinct and different from each other.

To secure recognition of one's fellow-beings is a basic human need. One would go to any extent, sustain any amount of hard work and make any sacrifice to win a name for oneself—to secure a position of power and prestige, to obtain praise and fame, even posthumously. This is ambition.

Ambition is in human nature. It is built-in Service conditions greatly stimulate ambition. There is a strong appeal to competitive motive at all stages of the training of the Service personnel of all cadres. And those who join the Services do so if not wholly, at least partly, for ambition's sake.

Moreover, contemporary social values and attitudes openly stimulate ambition. There is a premium on positions of power and prestige, which secure both money and social recognition.

The good result of ambition is that the capabilities of men are brought out and developed and turned into channels that are of service to their country. Yet ambition without the vision of an ideal is weakness.

It is a weakness because it is a desire for something less than the best or the highest; it makes for the formation of an imperfect character.

A purely ambitious man, though he may sustain vast labour, achieve great efficiency, and render immense services, may yet be a rascal at heart.

Ambition looks only to the externals. It goes in straight for the ends. It does not bother about the means involved.

Ambition is weakness is another way. It is insatiable. The attainment of the goal it has set itself seldom brings the satisfaction that is anticipated, seldom brings contentment and security. Rather it becomes an appetite that is never satisfied. It demands more and more praise from a vaster multitude. Alexander's weeping, because there were no more worlds to conquer, illustrates the point.

Ambition, then, is not enough. There must be an idea. However, the ideal may, and in young men should, include an ambition. The desire and the pursuit of the ideal would save one from unscrupulous conduct.

Moreover, such a desire would be a safeguard against wrong-doing and other defects of character against the temptations of ambition. An ideal is essentially a moral objective. It is a desire to be admirable, a desire to be both good and great, irrespective of the fact whether progress towards its realization wins the admiration of others or goes unrecognized. It cares both for means and for ends.

Ambition, working alone, tends to produce an unscrupulous man, for scruples often stand in the way of ambition.

So, ideals and ambitions should go together. Ideals, without the driving force of ambitions, remain ineffectual; and ambitions, without the inspiration of ideals, eventually turn out to be self-defeating and self-destructive. A predominantly and unscrupulously ambitious man is a failure in the long run.



Life's Battles

Life's battles don't always go

To the stronger or faster man,

But sooner or later the man who wins

Is the man who thinks he can.

3

FOUR PATTERNS OF CHARACTER

In the meantime, there are two aspects of character; psychological and moral. Psychologically, character is either strong or weak; morally it is either good or bad.

Based on these vertical and horizontal divisions of character, four primary combinations can be formulated:

strong + good

strong + weak

weak + good

weak + bad

As there are countless shades of 'strong' and 'weak'; and of 'good' and 'bad' there can be countless combinations of one shade of one category with the other shade of the other category. Yet those four primary combinations will still hold good as any one of these countless combinations will still hold good as any one of these countless combinations will predominantly fall under any one of these four primary patterns of character.

Psychological Concept of Strong and Weak Character: Psychologically the strength or weakness of

character is determined by one's disposition, temperament and temper, especially disposition. Man is born with a number of emotional tendencies variously called instincts, urges or drives like love, anger, fear, self-assertion or ambition, curiosity, affection, submission, fellow-feeling, etc. Although all human beings are born with all these emotional tendencies, their relative strength differs from person to person. Disposition describes the state of relative strength or weakness of one or some tendencies over the others on the comparative scale. For example, in some, the instinctive drive of sex is unusually strong; they will be described as having a lustful disposition; in some women, love or erotic drive is unusually weak; they are described as frigid by disposition; similarly some people are of fearful or timid disposition or of bold, brave disposition indicating relative strength of the instinct of fear in the former case and relatively weak instinct of fear in the latter. In the same way, relative strength or weakness of the drive of self-assertion and submission determines whether one is of assertive/aggressive/bold disposition or of docile/submissive disposition.

Coupled with disposition is the question of temperament and temper which are again in-born traits of the mental make-up of a person. Temperament indicates whether the person is by nature social, talkative, volatile, dashing type or shy, reserve, quiet, brooding and sensitive type.

Temper is again an in-born peculiarity of man's emotional make-up. Chemical influences of the body, specially the secretions from the thyroid gland placed in the neck, have something to do with the temper of a person. On the basis of temper, a person is called ardent, sluggish, hopeful, despondent, stolid or of mercurial temper. The important thing about temper is that a man's peculiar temper seems to express qualities common to all his emotional tendencies. If a man is hopeful or optimistic in one type of situation, he is likely to show the same quality of temper in others. If he is steadfast in love, he is likely to be steadfast in hatred and in revenge and in ambition too; if he

is fickle though ardent in his love or affection, he is likely to be inconsistent and variable in his personal and professional pursuits as well. A man of mercurial temper is easily and strongly affected by pleasure and pain, by success and failure.

So, disposition, temperament and temper are the psychological ingredients of character. Their pattern determines whether one's character is comparatively strong or comparatively weak. A man of assertive and bold disposition with supporting traits of temperament and temper is said to possess a strong character, and temper is said to possess a strong character, and conversely a person of fearful disposition and weak will is said to be a person of weak character psychologically.

In sum, strong or weak character is mostly a matter of one's in-born mental make-up, which is of course modifiable by training, education and environmental influences to some extent. Since there are countless variations and shades of disposition therefore there are countless degrees of comparative weakness or strength of character from the psychological point of view.

The Concept of Good and Bad in relation to Character: Man is not born 'good' or 'bad'. By a very slow process of socialization and culturalization, he absorbs the values of his culture and community in general terms. As one matures mentally by a variety of means, in which education plays a vital role, he starts discriminating, however vaguely, between values and starts building, though unconsciously, a system of personal values, which he incorporates in his ideal of self. In this quest for ideal self, examples of ideal persons or personal heroes play an important role. This set of values and ideals determines the moral caliber of one's character. If these values are morally good, the character is said to be 'good', if they are otherwise for any reason (the lack of education may be one, corrupting influences may be another) the character will be classified as 'bad' morally.

There is a difference between a principle or policy and a value or an ideal. Very few people would deny the goodness of honesty, integrity, sympathy, patriotism, selfless service to human beings and to the country, etc. as principles, and yet they would not uphold the same in practice and, if they ever resort to honesty and fair play and generosity, it would be as a matter of policy to secure their unworthy selfish ends. A value is different thing. It is a matter of conviction, a matter of faith. If you are honest, if you are fair, if you are generous, if you are devoted to your duty, you are so for the pleasure of God, for the satisfaction of it, for the honour of it, come what may; it may be rewarded or it may not be rewarded, or may even be penalized, it matters not; what matters is that you value it as an ideal of 'self', as something worth-while; as you have pondered over it. You have assimilated it in the pattern of your ideal 'self', and you are prepared to make necessary sacrifices for it. It's labour of love, an act of faith.

So good or bad moral values decide the moral aspect of character.

As in the case of psychological aspect of character, i.e. strong or weak, so in the case of moral aspect of character too, there are innumerable degrees of goodness and badness. No ordinary human being is perfectly good or entirely bad. In fact, being entirely bad is not humanly possible. It is against human nature. Therefore, a philosopher has observed, "A good man can afford to be good all the time and with all the people, but a bad man cannot afford to be bad all the time and with all the people in all the situations." So being good or bad is a question of which values and attitudes are predominant in one's social and professional life. In the narrow circle of family relations, everybody is perforce good, because it is strongly imperative; you just can't afford to be otherwise in personal and social spheres of life. The test comes when it is a matter of choice and involves sacrifice or hardship or both for the sake of moral principles in the personal or social life.

Out of these four basic combinations of character, the ideal combination is the first one, 'strong + good' –strong

psychologically and good morally, with sufficiently strong will to pursue the great ideals and values. Great men are both strong and good. People of the second pattern – 'strong + bad' can be very effective practically; they can be ruthless, efficient and dashingly successful in achieving their selfish objectives. Unscrupulously ambitious people fall into this category. They are usually active, energetic, efficient, bold and confident. They may be talented too, but their ultimate objective is only one–an insatiable appetite for promoting their own selfish interests.

This ruthlessly efficient and unscrupulously ambitious pattern of character, devoid of moral values and religious ideals, does make its impact immediately and does gain short-range advantages too, but comes to grief in the long run. The end is sad.

The third pattern, 'weak + good', has its obvious handicaps. People falling under this category, in spite of their correct values and lofty ideals, find it very hard to successfully compete against the 'strong + unscrupulous' category on account of their inherent weak will and in-born lack of due assertiveness, though they are efficient, painstaking, responsible, dedicated to work. They often personally suffer for their weakness, though the society and the country benefits from their values and ideals. However, this pattern too is far from being satisfactory. As Bertrand Russell has pointed out, the harm that weak good-men do is immense, as they cannot fight out the evil and tamely tolerate the unjust status quo. Yet on the whole, this type is preferable to the second type.

The fourth pattern of character, 'weak + bad', weak will be blended with bad values is, on the face of it, the most ignoble. It has neither the saving grace of the second type of character nor the virtues of the third one.

In the end, it may be pointed out that these studies of character categories sketch only the broad outlines of the four primary patterns of character. There are

hundred and one shades in each category. Moreover, each pattern is subject to modification. Human beings are changeable entities. Goodness or badness are not static states of mind; sometimes the one melts into the other and the one replaces the other. So, we should be careful while sitting in judgement over others.



- ***Fire and floods have no preference for persons.***
- ***When you go out, look at the sky; when you enter a house, watch the faces.***

4

DOING GOOD UNILATERALLY

Basically, there are two approaches to life: bilateral, and unilateral.

Both are correct. Both are needed in business contacts and in formal social relations, the bilateral approach generally holds good. The guiding principle is; give-and-take, do-unto-others-as-you-would-be-done-by. It is an equation of initiative and response. If the relationship is to continue or grow, both the parties have to play up equally. If one side backs out of the commitment, the other is free to respond as it pleases. All social contracts are bilateral in nature i.e. essentially conditional. Cause and effect normally go together in the world of matter too, generally.

But the principle of 'give-and-take', 'initiative-and-response' does not hold good in the field of moral conduct. You can't make conditions with life. If this and this is done, if these and those conditions are met, if **X** and **Y** play up, if the society allows it, etc. all these 'ifs' may be genuine, and conditions set may be reasonable, yet someone has to rise above the 'ifs'; someone has someone has to break the vicious circle of conditions, somebody has to take the crucial first step, somebody has to move unilaterally, on his own, somebody has to make the

hard decision and take the risks involved. And the one who has the courage and vision to do is a hero, not an ordinary man.

Doing good unilaterally is not only an act of courage, it is an act of faith. Be it a soldier, a leader, or a teacher, a time comes when he has to respond to the call of duty unilaterally. No conditions with duty, with conscience, with faith! If some ‘good’ is worth doing, it is worth doing unilaterally.

The same holds good in the case of intimate personal relationships both inside and outside the family. Intimate relationships are not in the nature of social contracts: they are emotional commitments. They have to be fulfilled, whether the other party plays up or not. In fact, there is only one party, there is no polarization of interests but only one comprehensive interest: father and son, mother and daughter, husband and wife, have one and the same interest to safeguard, i.e., the well-being of each other; the loss of one is the loss of the other and vice versa.

The upshot is that in inter-personal relationships, retaliation is never restored to (though the temptation will always be there); if there is going to be some unpleasantness, let it be one-sided unpleasantness. The aggrieved person should not withhold his share of love and understanding.

It is the privilege of the person who is more mature, and has better understanding to go on doing ‘good’ unilaterally, to go on being charitable, and tolerant, even generous. In normal circumstances, sincerity will change the heart of the other. Sincerity works wonders. Love is very powerful. However, even if love and understanding fails to change the other, it won’t harm the one who loves and shows understanding. Doing good unilaterally does the greatest good to the doer himself. It sustains him. It satisfies him. It expands him.

This concept of unilateralism is inter-personal relationships is not a piece of pure idealism meant for the saints. The principle of unilateralism operates in the sphere of biological

evolution too. Biologists have observed that in the course of evolution, a species may undergo change on its own without the external cause, called mutation. It means that the normal law of cause and effect has its exceptions. In fact, there is no absolute determinism in nature. Even the atom is known at times to behave erratically as if it has its own free will.

Doing good unilaterally is essentially an act of faith. Greatness lies in doing good unilaterally. Iqbal has described it as ترک سبب (rejection of cause), which is the hallmark of deep commitment.

مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی



5

IMPRESSIVE VERSUS INSPIRING

Some people are impressive but not inspiring. Some inspire but do not impress. Very few are both impressive and inspiring, which is the best combination. But of the two characteristics being inspiring is more important, especially in war and in times of crises.

Being impressive is mostly a gift of God. Physical features, energy, voice, temperament and temper, and high I.Q. (intelligence) are some of the attributes that make a man impressive. Sometimes superior talent, knowledge, command of the language, style of inter-personal relationship may also contribute towards making a person impressive.

Being impressive is an asset. It is an obvious advantage. It gives the officer a good start. It does help him in establishing as a leader more quickly than may be the case otherwise.

But 'impressiveness', however much impressive it may look, has its limits. It must be reinforced by the ability to inspire, without it, mere impressiveness won't do. It would be soon exposed. In fact, it may eventually turn out to be harmful both for the leader and for the followers. It may be deceptive. Mere impressiveness deceives both the leader and the followers. It puts

up a false façade of leadership, for mere impressiveness is not the essence of leadership, whereas the ability to inspire is.

The ability to inspire is mostly an acquired quality. It is a matter of values, faith, ideals, in short of character. Studies of war heroes, especially those of Nishan-e-Haider, show that they were themselves inspired and were in turn inspiring though not equally impressive in all cases. Even super-leaders, like Lincoln, are not always outwardly impressive.

So the externals of leadership, however attractive they may look are actually of secondary importance, and therefore, those who are not blessed with a volatile and impressive personality need not bother themselves about this supposed handicap, because in the ultimate analysis and in the long run and in the hour of actual crisis, only the ability to inspire would count.

Hence the ability to inspire ought to be the first concern of all leaders, especially that of the military leaders. Besides, there are degrees and shades of impressiveness and of the ability to inspire. Deficiencies in impressiveness can be made up by a greater ability to inspire, but any lack of the power to inspire, cannot be compensated the other way around. As the saying goes:

علم کی کمی خلوص سے پوری ہو جاتی ہے، خلوص کی کمی کسی چیز سے پوری نہیں ہوتی۔

Effectiveness of leadership eventually depends on those innermost qualities of head and heart that go into the making of the power to inspire, which are acquirable qualities, whereas impressiveness is mostly a matter of hereditary make-up.

A sample survey of the careers of a fairly large number of career officers has shown that mere brightness or impressiveness plays but a secondary role in career-building. What matters more is integrity, unflinching determination to improve, quiet and persistent hard work and clean-living habits—the things that inspire.

IT’S ALL IN THE
State Of Mind

If you think you are beaten
You are!
If you think, you dare not,
You don’t
If you like to win but you think
You can’t
It is almost certain, you won’t
If you think you will lose’
You are lost
For out of the world, we find
Success begins with a fellow’s will
It’s all in the state of mind

6

TWO TYPES OF RESPECT

Respect is of two types: Self-respect and Social respect.

A normal human being needs both. Respect from his own 'self' (self-respect) and respect from others (social respect).

Respect for 'self' is regard for one's own self, a feeling of personal worth-whileness (value) and a sense of pride in one's being.

A person who has a lot of respect for his own 'self' feels secure and has the confidence to face the world and the courage to be up and doing. On the behavior side, he is discreet, careful and responsible. Self-confidence in turn leads him to greater achievements or at least to more honest efforts, which further strengthen his self-esteem or self-respect.

Equally strong in most human beings is the desire for respect from other people (social respect). They want to be important, worth-while in other's eyes too. They desire attention, reputation, prestige. They want to be liked and appreciated.

In young people the desire for status-seeking is particularly strong. They can go to any length to gain attention and praise from their social circle even at the risk of annoying

their elders and superiors. Most of the disciplinary problems of the young people arise from this very strong impulse to gain respect from their social group. A lot of heroic achievements of the young people too result from the same impulse.

Self-respect or self-esteem is at the root of integrity, responsibility, dependability, loyalty—the qualities that an officer will need most as a leader. And a lack of self-respect produces feelings of inferiority, dependence, helplessness and despair—all negative emotions, un-becoming of an officer.

The person who respects himself automatically becomes respectable. Other normal people, young and old, high and low, would willingly respect him in their heart of hearts, if not always openly. Appreciating what is worth appreciating is in human nature.

But how can self-esteem or self-regard be built up?

A social psychologist says: "The most obvious way to build self-regard is to do something of value well or to excel. The specific area in which to excel should be determined by one's interests and ability. Anyone who makes the effort can find some constructive activity at which to excel. Doing one's duty honestly in the teeth of strong opposition, internal or external, particularly steals self-respect. Meeting a challenge boldly, sacrifice for the sake of integrity, taking a hard decision for the sake of a principle, even a feat of sheer physical endurance, distinction in sports, or in a hobby, in fact, anything that expresses and proves the value of the Self will build up self-respect."

Self-respect or lack of it moves in circle. Genuine achievement in any area produces self-respect, which in turn acts as an incentive to engage oneself in another round of accomplishments, which further reinforce (build) self-respect. Conversely, a person who suffers from a lack of self-respect and feels helpless or worthless finds it difficult to accomplish anything that will build his self-respect. So, something must be

done to break this cycle of helplessness and begin the building of his self-respect.

Incidentally, a person who has no respect for his own 'self' has none for anyone else's either. So, the person without or with very little self-respect is potentially a very dangerous person for the community he lives in; he is not only non-productive, he is likely to be counter-productive too.

Self-respect has other aspects too. How to feel secure, how to live free from undue anxiety, and how to cope with frustrations, is a perennial problem for people of all ages; it is especially so for the young people passing through the throes of adolescence. The answer once again lies in the building up of self-respect. Self-respect gives courage, both moral and intellectual, to its possessor, to cope with the problems and pressures and emotional stability to counter stresses and strains.

Self-respect is a source of security too. To feel secure is one of the basic human needs. Man, in fear of losing security, can go to any extent. But, as the psychiatrists would tell you, the best security, most dependable security, is that which you yourself give to yourself.

A person with a strong sense of respect feels secure from inside: he is no more at the mercy of the praise or blame from others. He rises above both. A person who is confident of his own worth, is less dependent on others and is less bothered about the malicious criticism of any, made against him.

To quote the eminent psychologist Kenneth Jones, "As a person's self-respect increases, his need for the appreciation of others correspondingly decreases." He is, his own censor, his own evaluator. At the same time, of course, he is never afraid of accepting his mistakes and modifying his stand if need be to do so.

However, self-respect is not the same thing as self-conceit or pride.

7

SECRETS OF SINCERITY

A German philosopher once remarked, “A good man can afford to be good all the time, but a bad man cannot afford to be bad all the time.” So is the case with sincerity. Sincerity is such a vital prerequisite for stable human relationships that one cannot but be sincere to someone or the other, to some purpose or the other.

Sincerity is a virtue when it operates beyond the limits of duty and obligation for the happiness and security of others. Sincerity of this sorts is based on the love and regard for ‘those others’ and evokes instant gratitude. Human beings by nature are most sensitive about sincerity. Nobody can help being grateful to the person who has behaved sincerely to him in a crucial moment. It is simply unforgettable. Nothing is more satisfying, more confidence-giving than the feeling that somebody chose to be willingly sincere to you whereas he had the option to remain indifferent or disinterested.

Sincerity is reciprocal. If you are sincere to others, they will, by and large, be sincere to you. Sincerity never goes unheeded or unrewarded. However, some perverted individuals may not respond to sincerity positively for a variety of psychological reasons. So be prepared for some rude shocks as well.

A sincere person is inclined to be informal. He is above formalities and superficialities. He is generally flexible and accommodating, but he can be equally firm and

uncompromising. For him, sincerity to principles takes precedence over sincerity to persons. A sincere person tends to be outspoken too, for sincerity gives him courage to speak out his mind even at the risk of annoying others, and he can afford to do so for he has no axe of his own to grind.

Sincerity does immense good to the sincere person himself. He has less anxieties, less fears and does not suffer from a guilty conscience either. He has more of self-respect and stands greater chances of securing respect from others. He lives a happier and fuller life.

Sincerity gives confidence. Sincerity makes one frank, straightforward and bold. A sincere person is not shy of making a hard decision, which may turn out to be wrong. Honest mistakes of a sincere person are readily condoned whereas even the clever manipulations of a shrewd person are suspected because nobody can be quite sure of his intentions. Honest mistakes are committed openly and therefore can be corrected, but clever manoeuverings are carried out behind the scene and so are hard to detect and correct.

Sincerity need not be blind. In fact, it is wide awake and is able to make out where the 'good' lies in a particular situation. It gives insight into persons and problems. It makes the sincere person extra-sensitive about the possible sources of danger. Sincerity acts as human RADAR. It forewarns us about what is going to happen in our relationship with others and like a computer. It also provides as inkling as to the course of action to be taken. Sincerity develops intuition.

The presence or absence of sincerity and its degree can always be unmistakably felt though may not be clearly understood or explained.

Sincerity and Loyalty: In intelligence, efficiency, initiative, courage—all first-class leadership qualities can be neutralized, in fact, be undone in the absence of or lack of sincerity.

Sincerity lies in being committed. It lies in serving with dedication and loyalty, in upholding protecting and supporting the interests of the purpose or person you are supposed to be sincere to.

Sincerity is the first test of a leader. Is he sincere to the cause? Does he want to promote the cause at all costs honestly, or is he more interested in self-interest, in personal glory, or power or pelf for himself? Is he honest in his professions, in his claims? Is he honest to his commitment? This is what the others want to ascertain.

Being sincere is being honest in relationships. No relationship can last long, be it good or bad, nor can it be a satisfying experience if it is lacking in sincerity. Sincerity arouses confidence and gives a sense of being safe and secure. So, for the stability and strength of human relationships sincerity is the first requirement.

Sincerity creates loyalty—personal, professional and ideological. Of all organizations, Armed Services demand it as the first and foremost quality from the personnel of all ranks and cadres for simple reason that the stakes are so high—safeguarding the ideological and territorial integrity of Pakistan.

Loyalty is the prime condition of corporate life. Keeping the interest of the community first, putting the Service first, self later—that is loyalty.

It is for this reason that loyalty is appreciated more than any other quality in the personnel of all cadres. All other deficiencies can be made up sooner or later, but not the lack of sincerity or loyalty, for it is a matter of one’s character. It is no secret that a sincere hard-working worker, though less bright, maybe even less efficient to start wit, is nearly always preferable to a brilliant one whose sincerity or loyalty is doubtful. A sincere worker who is loyal is safe to work with, can be depended upon and be entrusted with responsibility without needing close supervision.

8

THE LURE OF LOYALTY

Sincerity is not possible without identification, without mentally extending yourself to cover the ‘other’, the external thing, the object of your sincerity.

Sincerity is not possible without a hard core of love and respect for the purpose or for the person you are sincere to.

Sincerity goes beyond the meaning of words. It goes straight to the spirit of the words, of the order, or of the assigned duty.

Sincerity begets loyalty and loyalty accepts the ‘unpleasant’ from the object of loyalty as gladly as it does the pleasant.

In day-to-day life, sincerity and loyalty demands that you do not say or do anything that is likely to damage or harm the interests or the prestige or the image of the purpose or the person concerned. It calls for a lot of courage, moral courage particularly. Loyalty, if it is genuine, begets courage too to defend the interests and the image of the object of loyalty.

Loyalty is matter of passionate feeling; it is a mental attitude; it grows out of the Self as a flower grows out of the stalk of a flower plant. Hence loyalty cannot be imposed from outside; it cannot be ordered by dint of authority.

The purposes or persons themselves unworthy of respect and love can never inspire loyalty. Mere force of authority can have flattery and forced obedience but not the loyalty inspired by an admirable character.

In sum, you can get loyalty if you yourself are sincere and loyal to the great cause and also to the persons placed above and below you.

وفاداری بشرط استواری اصل ایمان ہے۔



- ***A hundred times every day I remind myself that my inner and outer life depends on the labors of other men living and dead and that I must exert myself, to give in the same measure as I have received and am still receiving.***

(Albert Einstein)

9

INTEGRITY—MORAL AND PSYCHOLOGICAL

Integrity is of two kinds—moral and psychological. No effective leadership is possible without moral integrity. Integrity is not just honesty and uprightness. It is the hard core of character. If you are an officer, your junior will, first of all, want to know whether you are honest and fair in your dealings and whether you are genuine and sincere in what you say and do. Above all, they will watch with the keenest eyes how you use or misuse government property and facilities. Your slightest slip in this regard, however unintentional or casual, will do immense harm to your image. Leadership stands on integrity and falls over lack of it. Brightness, efficiency, knowledge, talent, will be all undone if one lacks integrity.

Integrity is the primary root from which other moral qualities shoot out. Integrity makes a man responsible, courageous, dependable, trustworthy, bold, frank and straightforward.

Integrity, in fact, is the basic moral trait; leaders and followers, seniors and juniors, the old and the young all need integrity. If a person has integrity, you know that he is not going

to lie, cheat, or let you down. You know beforehand that he will not dishonor the trust placed in him.

Keeping faith, being above board in matters of money and material, being fair in personal dealings, honoring a promise and upholding the trust, are integral parts of leading, be it for a good end or for a bad one.

Psychological integrity is a different matter. It means that personality functions as a compact whole i.e., different trends, urges, emotions blend together in harmonious pattern within the framework of personal values and attitudes. Psychological integrity ensures personal happiness, physical and mental well-being, freedom from anxieties and complexes and maximum growth of personality.

It results in greater efficiency and creativity. It provides stability to conduct and strength to character. It is the source of moral courage. Absolute moral integrity is an ideal attainable, though not easy to attain, especially in the context of current social conditions. However, a minimum level is a must.

Similarly, perfect psychological integrity of personality is also an ideal. You need not despair if you find yourself caught in the whirlpool of emotional conflicts or falling short of your cherished values and failing in some of your commitments.

To err is human. Fall, we must, here and there, but we must be up on our feet at once inching ahead in the pursuit of the ideal of moral and psychological integrity.



Sow An Act

Sow Thought, and you reap an
Act
Sow an Act, and you reap a
Habit,
Sow a Habit and you reap a
Character
Sow a Character and you reap a
Destiny

10

THREE KINDS OF OBEDIENCE

Officer-ship involves obedience—a lot of it. You have to obey your senior, and your juniors have to obey you, i.e., you have to carry out what your seniors tell you to do and in turn you expect the same from your junior. This is obedience. But what sort of obedience? Obedience is roughly of three kinds:

a) Obedience based on fear
b) Obedience based on self-interest
c) Obedience based on love and respect

Human emotions are broadly of two kinds—pleasant and unpleasant. Fear is an unpleasant emotion. So, avoiding the person who is feared is but natural. And avoiding is not very far from hating. Hence human beings tend to hate those whom they fear. They do so in self-defense.

Obedience wholly based on the fear of authority is not desirable. A junior, who fears you, will obey you only outwardly and will never be able to give you his best. In fact, he will give you his worst and will unconsciously want to disobey you at the earliest opportunity and will derive immense satisfaction from doing so.

Obedience, more often than not, is based on self-interest. You have to guard against that too. Clever ones obey you just to please you, just to gain your favor. They may even overdo it and take pains to assure you of their loyalty to you. This kind of obedience is false and dangerous too. You cannot depend on it. It may let you down any time, so beware of such over-enthusiastic 'Yes-men'. The subordinate who honestly disagrees with you and sincerely argues with you on a certain point may eventually turn out to be more responsible and loyal in a crisis than the one who all the time poses to be your most obedient servant. Over-display of obedience is usually cover-up for hostility or guilty conscience.

Real obedience is based on love and respect for senior. If assertion is human nature, submission is also in human nature, provided somebody is worthy of submitting to. Your juniors will never forgive you for indulging in the same weaknesses which they themselves indulge in secretly or otherwise. They will never accept you as their superior if you do not measure up to image of a senior in their mind. Young people are hero-worshippers. They are keen to discover a 'hero' in you. Do not fail them. Do not willfully disappoint them. If you do, they will swing to other extreme, will see a devil in you and then reject you outright. Your good points too will go down the drain. All juniors may not be yet mature enough to pass a balanced judgement. Being immature most young people know of only two colours—black or white; so, one is either an angel or a devil in their eyes, with nothing in between.

So, in actual fact, playing the leader to the young ones is more demanding and more exacting than being senior to mature ones. Your juniors will cling to you if you are sincere and understanding with them. They would genuinely love you if you are genuinely kind to them and they would sincerely respect you if you are really respectable, and consequently would obey you whole-heartedly, unflinchingly, come what may.

You can get obedience, and a lot of it, provided you earn their love and respect first.



Quality Quest

He lives most

Who thinks most!

Feels the noblest

11

THE PSYCHOLOGY OF PERSONAL EXAMPLE

There is an old saying. ‘Example is better than precept’, but why is it so? Why is the setting of personal example so effective? What is the psychology of example? That is the question.

The proof of pudding is in the eating; similarly proof of leadership lies in the leading—in actually showing how to do something and in doing it better. The more difficult the task that is done, the better it is. Example establishes the genuineness of leadership. It proves two things—firstly, that the leader himself is capable of leading and, secondly, that the doing of the act in question is possible. If the leader can do it, it proves that the followers can do it too. Example inspires, encourages, and stimulates followers into action, it establishes credibility.

Moreover, the followers, in fact, all people by and large, tend to be hero-worshippers. The more difficult and demanding the example, the better it is to build up the image of the leader as a hero, as someone who is really superior. It adds to his prestige. And by virtue of this image, he can enjoy the respect of his followers and based on that, their following too.

The followers may not be able to follow the example of the leader or may not even make the attempt. It is immaterial. It establishes the genuineness of the leader all the same.

There is yet another reason as to why personal example by those who matter is so essential. Even grown-ups never cease to be children. They want a parent-figure, an ancestor-substitute who can show them how to do certain things: then they would follow almost blindly in his footsteps.

Lastly, human beings mostly learn by imitating. If the example is there, if the model is there, it is so easy to repeat it by imitating what has been done.

Concrete example is particularly essential for comparatively immature minds. Young people mostly go by example. It is the only way of convincing them of the feasibility and desirability of a course of action. Mere words won't do. Precept and principle alone won't inspire people. They want something concrete, something tangible. If you can inspire them by setting personal example, your task is more than half done.

Conversely, nothing damages the prestige and effectiveness of an officer more than doing things which he himself forbids his juniors to do, or his inability to do what he expects his juniors to do. This particularly applies to seemingly minor matters of discipline which the juniors find most irksome.



- *He drew a circle that shut me out. But I love, I had the wit to win. I drew a circle that let him in.*

(Edwin Markham)

- *Every advantage has its tax.*

(Emerson)

- *Our strength grows out of our weakness. Every man in his life time needs certain compensation. Nature thus balances every gift and defect.*

(Emerson)

- *Not deciding is deciding.*
- *Necessity is the argument of tyrants; it is the creed of slaves.*

(William Pitt)

- *Do what you can, with what you have and wherever you are.*
- *There are more ways to communicate feelings than with words.*
- *You cannot improve the speech without improving the person.*

(George Bernard Shaw)

12

EXPANSIVENESS VERSUS ACQUISITIVENESS

Each profession has its corresponding personality pattern, in turn based on a built-in emotional tendency. A business man is acquisitive at the core of his heart. An engineer is curious, a doctor compassionate, as artist creative and so forth.

A combatant officer is by the very nature of his role, is expansive. He cannot afford to adopt the values and attitudes of a businessman or those of an artist without de facto ceasing to be an officer.

He has the personality pattern of a leader—assertive, passionate, courageous and ambitious. To secure honour and glory both for himself and for his country, he is prepared even to expend his life. And it is for this pattern of values and attitudes that he enjoys very high social prestige.

It was not without reason that Plato, in *The Republic*, scrupulously protected his guardian-warriors (officers) from the corrupting influence of handling money. It was thought below the dignity of an officer though he was offered the best standards of living available in those days.

The point is clear. The essence of acquisitiveness lies in a craze for owning and collecting things. The acquisitive man is not the expansive man and vice versa. A soldier is essentially expansive. He gives his best for the sake of honour, not for the

sake of money. However, it does not mean that money is bad or wealth is unholy. It's only a question of pattern of personality.

Expansiveness and generosity go together. A true officer enjoys giving away. When Alexander the Great, defeated Darius II, the treasures that lay at his feet were fabulous, but the way he gave away nearly everything surprised everybody. His possessive mother, Olympias, always exhorted him to retain his own lion's share but he would enjoy giving away. That was a part of his greatness. Lust for women and lust for luxury were two things that he never gave into.

یہ مال و دولت دنیا، یہ رشتہ و پیوند

بتان وہم و گماں، لا الہ الا اللہ



- *Learning is like paddling a canoe against the current, it recedes if it does not advance.*
- *We are all born the same way but one can die in a hundred different ways.*

13

SATISFACTORY VERSUS SATISFYING

Being satisfactory is different from being satisfying. A career is called satisfactory when the pay is good, the working conditions are good and the prospects for promotion promising. It is satisfying if the incumbent enjoys it, if he takes pleasure in pursuing it. But he will enjoy it and like it only if it involves self-expression and creativity. The feeling that one can express oneself, the consciousness that one is capable of creativity, is a unique experience. It gives immense inner pleasure, deeper emotional satisfaction. This is meant by an assignment being satisfying in addition to being satisfactory.

Man has his material needs and he has his emotional needs both have to be satisfied adequately. Therefore, the specialized area of work that one chooses for oneself has to be satisfactory and satisfying. If it is not satisfying it would entail unconscious strain and an unconscious urge to move away from it. And those who do not find their assignment satisfying feel frustrated. They may resort to any mechanism, however destructive, to escape the nagging frustration. A person who enjoys his work achieves something, and the sense of achievement in turn gives him a lot more satisfaction. He feels

happy, relaxed. His efficiency increases, his prestige goes up, and career prospects also brighten up. But even if they do not, it is immaterial.

Social psychologists have discovered that the intrinsic reward of a job is far less stimulating to the spirit than the intrinsic pleasure found in it. It is for this reason that a lot of people devote a great deal of time and energy to activities that do not return any intrinsic rewards. The activities that are rewarding in themselves evoke intense concentration. Whenever one is involved in such an activity, a feeling emerges what the psychologists call flow.

Flow develops when we are completely immersed in what we are doing and lose a sense of self and time. In this state, a person gains a heightened awareness of his physical involvement with the activity and enjoyment is enormously enhanced. Though the feeling varies in intensity, it is often acute. Any engagement, if it is liked and valued, can produce 'flow'. Putting more emphasis on the intrinsic quality of the work itself could put 'flow' into it. Even a seemingly drab, mechanical piece of work can be satisfying if it is perceived in the correct perspective, which is not always easy to do, therefore a lot of uncommitted people in the industrialized societies seek satisfaction elsewhere, i.e. outside the sphere of their official vocations.

Creative activities are by their very nature more satisfying than purely productive pursuits. The same is true of cause-oriented activities versus mercenary pursuits.

Generally speaking, a challenging task is satisfying but the challenge is to be met at the outer limits of capability without testing oneself beyond those limits. If the activity is too simple, it does not satisfy, but if it is too severe, it is more worrying than satisfying. It is better not to attempt a task that is clearly beyond one's limits

Even the inter-personal relationships are either satisfactory or satisfying. A satisfactory relationship is that in

which mutual obligations are perfunctorily carried out, formalities are carefully observed, and each side is consciously keen to keep the distance and maintain the decorum of the relationship, be it a professional or social relationship or the one inside the family; whereas a satisfying relationship is warm, intimate relaxed. It gives a sense of security. It is delightful. It is pure pleasure, though it may involve physical inconvenience, discomfort or even pain.

There is nothing like a satisfying relationship. There is absolutely no substitute for it. Superb beauty, sensuous or sensual pleasure, material luxuries just would not make up for a lack of satisfying relationship. Satisfaction is an emotional experience. It concerns the innermost or the soul, so to say. It is a real joy. If the relationship is satisfying it does not need any props to support it. It is a fountain of happiness. On the contrary a merely satisfactory relationship, especially in the immediate family circle, is a most frustrating experience. It worries. It annoys. It is depressing. Coldness in inter-personal relationships creates anxieties and given rise to fears. You naturally fear a person who is unduly formal.

- Reason functions when it controls functions.
- Trust begets trust, fear escalates fear.
- Fear and distrust over-perceive the danger, trigger defensive behaviors and escalate tension.
- When trust is high relative to fear, people and systems function well.
- Trust is a releasing process. It frees one’s creativity, allows one to focus one’s energy on creating and discovering rather than on defending.
- There are times in our lives when imbalance is balance, when a short over-focus, contributes to our overall mission in life.
- The secret of happiness is this; let your interests be as wide as possible and let your reactions to things and persons that interest you, be as far as possible friendly rather than hostile.

(Bertrand Russell)

14

CREDIBILITY GAP I

Historian Gibbon in his monumental work, ‘The Decline and Fall of The Roman Empire”, has listed credibility gap among the seven causes that led to the disintegration of that great empire.

Credibility gap can prove to be the undoing of any organization, of any social structure, of an individual, particularly so if he is in authority. Credibility literally means believability, the ability to invoke the people believe what he says to be the whole truth without thinking it necessary to test him each time and examine his motives in every move he makes, every step he takes. He is just trusted, believed in without judging him afresh on every occasion.

As will be seen, credibility is essentially a matter of telling the whole truth, honoring the promise and in being honest in dealings. Credibility is built on that score and breaks on that score. To function effectively, ironical though it may seem, the chief executive of a super state as much needs credibility (Watergate scandal) as the big boss of an underworld crime organization (Mafia) does. Even the giants fall when the credibility is compromised.

All human relations, whatever their objective, have credibility as their take-off base.

Credibility gap is not created overnight. The moment integrity is compromised the rot sets in. The person involved starts playing the shrewd and in the heat of self-interest, his

perspective gets blurred. In the beginning he may get away with his bluffs, but eventually the saturation point is reached. Then a seemingly minor false step brings about the catastrophe with a big bang and his leadership goes down the drain.

Leadership in the armed forces is direct, intimate and specialized. It involves possible sacrifice of life or limb. So, the followers must have the fullest faith in the integrity and sincerity of their leader (apart from the confidence in his professional competency). Credibility gap is just not acceptable in this relationship.

However, there is another sort of credibility gap—the unintentional type, which must also be carefully avoided.

Young leaders in their genuine enthusiasm are tempted into setting almost impossible targets for themselves and for others and this inevitably fall short of the great expectations which they had aroused earlier. Sometimes some leaders, again in a fit of genuine enthusiasm raise wild hopes and make tall promises, ignoring the limitations of their position in the organization or the restrictions imposed by natural conditions (resources), and thus land up in a most embarrassing position and lose some if not all of their credibility. Similarly, some sincere young leaders in the heat of justifiable anger or pride fall into the trap of making fantastic threats which could never be carried out with impunity. When a promise is not fulfilled or when a threat is not carried out, credibility is an inevitable causality, unnecessarily.



- *In judging people, judge a common by where he stands in the important things but judge a great man by watching what he does in little things.*
- *Words over the pillow may be lost once but not twice.*
- *Water flows downward not upward.*
- *Shake one branch and ten branches will also shake with it.*
- *The softer the mud, the deeper one digs.*
- *Sea food is not salty although it comes from sea.*
- *Standing before a window is far different from standing before a mirror.*
- *A tree depends upon its roots. A man depends upon his heart.*
- *The son is always in the mother's heart but the mother is not always in the son's heart.*
- *Act in a crisis with calm, and during a calm thinking ahead of a crisis.*

15

JUSTICE VERSUS GENEROSITY

Since the time man came of age, he has been trying to find out what is the value of values? What is the best guiding principle in life? What ensures the well-being, happiness, and integrity of the individual and society best? Perhaps the oldest and the best answer that human mind has been able to evolve so far is the one put forward by Socrates about two and a half thousand years ago in Athens. The answer is that justice is the value of values—the force that keeps individuals and societies and states intact and integrated. Justice holds the key. Justice is the law of life.

The ideal state of Plato is a perfectly just state, and ideal rulers of this ideal Republic are ideally just people. A just man, according to Socrates, is better because he does not have to compete in justice as much as the unjust in injustice. Secondly, a just man is stronger because he is not weakened by the internal conflicts as is the unjust. Thirdly, personal justice ensures the sound growth of the personality, because justice lies in letting each part of the personality grow in due proportion. This justice ensures integrated development.

Injustice is the canker that causes decay and disintegration. It is the negation of the principle of life. Injustice

destroys individuals and institutions alike; however strong they may look from outside. Injustice is the root of weakness. The integrity of an individual and a state is ensured by justice.

But justice is not enough. Life needs beauty, life needs kindness; life needs love, affection, sympathy; life needs self-sacrifice too—a just society is going to be a very dull and drab society, satisfactory but not satisfying. Man needs something beyond and above justice—what in Islam is called *ihsan.* Ihsan gives real beauty, glory and pleasure both to the one who gives and the one who receives. Ihsan is the attitude of doing good unilaterally, one one's own initiative over and above the obligations of justice or duty. It is best typified by the attitude that a mother adopts towards her child. She is not 'just' to him, she goes beyond the limits of her duty. As she loves him, she gives him her best of whatever she has. Not justice alone—Ihsan is the requirement:

ان الله يامر بالعدل والاحسان (النحل: ٩٠)

This is what God in His infinite grace, has enjoined upon us.

So, the greater value is Ihsan though justice is the basic one.

In human relationships, especially in the profession, of arms, which calls for the very best of men, a leader to be true leader, has to go beyond mere justice; he has to take the attitude of Ihsan in interpersonal relationships.



- *Be human, and you may realize that you have been too critical of others.*
- *Humility is a virtue but too much of it bespeaks cunning, too much silence in a man also indicates a designing mind.*
- *Praise a man at his back and not to his face. He will really appreciate it when he hears it.*
- *Do not be slow to correct a mistake.*
- *Do not worry that people do not know you. Worry that you may not be worth-knowing.*
- *What is a good man? Simply one whose life is useful to others and a bad man is simply one whose life is harmful to others.*

16

VERTICAL VERSUS HORIZONTAL CAREER-MOVEMENT

Mere promotion in rank may be described as the vertical movement and the extension of personality in depth and dimensions may be called horizontal movement. In rank (structured organizations) there is always the danger that the former takes place based on the time-scale without or with comparatively little corresponding progression in personality factors. If it so happens, it will be a loss both to the incumbent and to the organization.

Horizontal movement involves the development of personality. As one grows more senior in service and in rank, besides professional competency, greater maturity of outlook and greater stability in inter-personal relationships is also correspondingly called for. This has to be deliberately developed by deep-reading, creative thinking, and by the habit of self-examining, and particularly so by redefining one's values and ideals in life. This will also have a salutary effect on the officer's professional competency in the long run and will immediately win him his subordinates' respect not only for his superior rank but for his superior personality as well. A superior rank without a corresponding degree of superior personality is anything but effective.

‘Ripeness in all’. Vertical movement should also reflect this ripeness both in matters of professional competency and in maturity. In most cases it does in varying degrees—the system of effecting vertical movement is meant to ensure that. Yet this is a need that is likely to be lost sight of at times in the hot pursuit of securing a promotion at all costs.



- *Admit that you do not know what you do not know, that is knowledge.*
- *A great man is one who has not lost the heart of a child.*
- *There is quite difference between “I cannot do it and I won’t do it”. Usually it is latter.*
- *Everybody dies. How he dies is important. Sometimes a death has the weight of a mountain, sometimes it is lighter than a feather.*
- *Beware of a man who is always doubtful when he hears something good about a man but is quick to believe something bad.*
- *One must try to be good but not goody-goody. One must be realistic in understanding the world’s ways but idealistic in one’s motives and action.*
- *Do unto others as you would have others do unto you but better do not expect others to do unto you what you would do unto others.*

17

TRAGIC TRENDS VERSUS HEROIC TRAITS

There is a verse of Ghalib:

مری تعمیر میں مضمر ہے اک صورت خرابی کی

This is what is meant by tragic tends in a person who otherwise has an imposing array of A1 assets to his credit—A1 physically, A1 mentally and A1 in respect of education and, last of all, A1 opportunities of advancement. All seems ideally set for a most outstanding career and spectacular achievements. And he has promising start too that seems to justify the great expectations of him. Yet sometimes it so happens that all of a sudden there is a crash with a bang; all comes to naught. In one stroke a promising career is undone forever or is consigned to a life of lackluster mediocrity, or fades out unwept and unsung.

Why, why this tragic end of a promising start? That is a question worth looking into. The answer lies, apart from environmental factors, in the tragic trends which the potential heroes are born with or which they themselves unwittingly acquire in the course of their development from their childhood onward, but which in the early stages remain detected. What are these tragic trends which bring about the fall of some promising

career officers? These tragic trends of character fall, in the main, under two categories—*in born* and *acquired.*

Character traits and talents are based on the built-in emotional tendencies or drives in human beings. These tendencies have both their counterparts and supplementary tendencies. For instance, a strong tendency to assert or to dominate has its counterpart in a weakened tendency to fear. The resultant will be two-character traits: a desire to lead and a desire to fight, which may in turn stimulate an overriding ambition, and a passion for power. In themselves they are heroic traits but their excess in certain circumstances can prove to be catastrophic. Moreover, it may be hard to explain why, but the hard fact is that the gifts of high intelligence, imagination and creativeness, more often than not, go with a strong passion for the pleasures of the flesh. Indiscriminate self-indulgence or lust for power eventually upsets the balance of personality and consequently brings about the tragic fall.

In short, there may be hidden in the man of genius with some spectacular achievements to his credit, some inherent, built-in flaws of character which though imperceptible in the beginning may subsequently grow in strength and eventually cause the downfall.

Acquired tragic trends: If a leader/officer or a potential hero is not sufficiently integrated and committed to great ideas, he may get corrupted by power, or he may not be able to withstand the failures and frustrations that are part of game of life and he might give in and start destroying himself piecemeal.

Lastly, there is always a mysterious factor in the rise and fall of human beings, call it luck, providence, the fate of Hardy's novels, the force of circumstances or what you like, this factor is always ruthlessly operating in the affairs of human beings. But if it is only this factor which precipitates tragedy and if the moral fiber is intact then even his tragic failure does not matter. A great

man remains great even in his fall. As a distinguished intellectual has observed.

ایک بڑا آدمی اپنی شکست میں بھی بڑا رہتا ہے۔

- ***All happy family resemble one another but each unhappy family is unhappy in its own way.***

  (Tolstoy)

- ***Other species do not change. Man has transformed both the world and himself. His specific quality is purposeful change through thought.***

  (Gilbert Height)

18

JUST A SLIP OR THE LAST STRAW?

There is a line in “Awaz-i-Dost”, a classic book in Urdu, which states:

نئی بنیادیں وہی لوگ بھر سکتے ہیں جو اس راز سے واقف ہوں کہ پرانی کیوں بیٹھ گئیں۔

It is a very meaningful observation, which deserves the attention of everyone, particularly of young officers who are laying the foundations of their career. They had better know why at times an otherwise promising career collapses: the cases of career-collapse ought to be studied and analyzed to gain insight into the mechanism of collapse.

An informal study of some typical career-collapses revealed the following points:

1 Whenever a career collapses or receives a setback, more often than not, the comments of the friends, and sympathizers run something like this:

“Well, it is most unfortunate! He was just caught unawares”.

“Very sorry for him—a nice man indeed”.

“I must say it was a slip on his part”.

“Very sad, the poor fellow was caught while others got away with much worse”.

“Oh, no, it was just a casual mistake, inadvertently done”.

"It is a pity, he got trapped. I'm sure some bloody-minded b…has intrigued to get him: he is such a fine fellow, I know…".

And so on in the same tenor.

These comments boil down to three conclusions. Firstly, that the incident happened by sheer chance, secondly, that it was the manoeuverings of a bloody-minded rival or a malicious boss, therefore the person is not to blame, and thirdly, that it's just his ill-luck that has got him into such a mess.

2 Of course, there is an element of mischance in life and such a thing as fate is there too (or whatever you may call the power beyond man's control), which, as is Hardy's novels, pitilessly pushes even a peerless person to his pathetic plight; but these cases are few and far between, and in these cases to the fallen hero remains great even in his fall. Barring these exceptions (and in this study there was no such exception), most career failures were no mere accident, the rot had set in long ago, the fatal flaw was there all the time, so the eventual collapse, which occurred suddenly with a big bang, was only a logical conclusion of a serious defect in character—in values and attitudes.

3 The research showed that it all started as an attitude of carelessness and casualness—so-what and does-not-matter approach, which later on developed into unscrupulousness in minor matter, which in turn led to unscrupulousness in major matters. In the early stages of a career, one may get away with carelessness or unscrupulousness by chance or by manipulation but later on the accountability increases, career rivalries sharpen, professional jealousies get more intense, as one gets progressively more exposed to the watch dogs, and therefore his vulnerability also increases correspondingly.

4 This increase in vulnerability is a very intriguing phenomenon. Everybody knows that love is blind, so is hate, greed, lustfulness. In fact, any emotion which is strong tends to make the man blind to other realities of the situation. The lover thinks that his love affair is a super-secret known only

to him and to his beloved; the corrupt man thinks that he is far too clever; he can outwit any one; similarly an unscrupulously ambitious man is unconsciously led into believing that he is a hell of a guy and that nobody can beat him in the game of power; the gambler who goes on winning small stakes gets foolishly overconfident of his luck. Easy and chance successes in any walk of life turn one's head. One gets over-complacent, foolhardy and recklessly casual. The sense of reality is lost. At this stage, friends and well-wishers may start giving warning signals, but the affected person brushes them aside, laughs them off, "Oh, don't worry, it is nothing. I know my cards". The same over-confident attitude is taken by a drug addict; he is the last man to admit that he is a helpless tool in the hands of a most harmful habit; he goes on bragging that he has the 'will' and 'strength of character' to give up as and when he will like to do so (which he never does). So, be it casualness, unscrupulousness or addiction or corruption, it has a humble beginning in some nearly acceptable form and degree. If it is allowed to have its own way, it grows like a snowball as it moves ahead, and it is not very long that the victim is helplessly and hopelessly caught in a vicious circle. Therefore, the collapse, when it actually comes about, is not the result of just casual slip or a sheer chance or an unfortunate piece of pure ill-luck: it is the last straw that broke the proverbial camel's back.



- *I think therefore I am.*

  (Descartes)
- *To strive, to seek to find and not to yield.*

  (Tennyson)
- *Each role is vitally important. Success in one role cannot justify failure in another. Success or failure in any role contributes to the quality of every other role.*

  (First Things First)

19

ONLY A FLUKE OR THE FRUIT OF LIFE LONG LABOR?

A fluke is a lucky stroke. Winning by a fluke means winning not by skill and strategy but by a stroke of sheer good luck, just by chance. If a course-mate moves up to a position of power, or is picked up for an out-of-the-way promotion, or for a singular honor, or for an appointment of prestige, or for a coveted course, the normal comments are: "How lucky he is! How fortunate of him! What a chance!". This is the tenor of sympathetic comments, while some indifferent or hostile ones would not hesitate to attribute it to an unfair favor done to him or to nepotism or parochialism and so on.

There is no denying the fact that sometimes the element of luck does play its part and, in some cases, extraneous considerations to influence the course of action, yet these are the exceptions rather than the rule.

The rule is that success and honor does not come by a fluke, or by mere good luck or by sheer chance. It is a fruit of life-long labor. Its foundations are laid early in life.

What is the pattern of this type that makes the mark eventually is a question that attracted the attention of the educators and the thinkers throughout the ages, and by now this query itself has become a subject of scientific study?

An analysis of the careers of scores of officers shows that brightness is not always the basic ingredient of the success story. It does help but is a two-edged weapon: sometimes it harms too. Bright ones may soon become self-complacent owing to easy successes brought about by their natural brightness, or they may lose sense of proportion driven by an overriding ambition. Persons of even average mental caliber can make their mark, mainly for three qualities:

- Integrity both moral and psychological,
- Absolute dedication to the profession, and
- An immense capacity for persistent hard work coupled with a healthy way of life.

Of course, ambition is there, but it operates within the framework of moral principles. All real and enduring success has a moral basis.

A bright career is never a fluke. It is a labor of love. It is a creative process. It is like a painter painting his masterpiece, devotedly, patiently. It is like a composer composing a sweet melody, imaginatively and intuitively. It is like a biologist discovering new secrets about DNA painstakingly and progressively. It is like a love which is consummated, sincerely and devotedly.

A career is not the product of chance. Not only courage and conviction, not only talent and ambition, not only persistent hard work and immense stamina but a life-long self-discipline and scrupulous integrity go into the making of it.



- *Imagination rules the world.*

(Napoleon)

- *Knowledge is the highest virtue and all vice is ignorance. No man knowingly does evil.*

(Socrates)

20

CREDIBILITY GAP II

Credibility gap does not arise overnight. It is a slow process. It takes time. Gradually and imperceptibly it goes on corroding the ground and it is only when the gap grows too wide that it openly threatens the inter-personal relationship between the leader and the followers.

Essentially it is a problem of character. Not telling the truth, or not telling the whole truth, or trying to hoodwink others arouses misgivings about the honesty and sincerity of the powers that be. Suspicion, once set in action, knows no bounds. Once trust is shaken, it does not take it long to collapse. An Urdu story writer has put it like this:

اعتماد پربت کا پتھر ہے، جب اکھڑ جائے تو نیچے ہی آتا ہے۔

This credibility gap can take place anywhere in any organization, in any community, big or small, in a family, between man and wife, between friends, etc., etc. The cause and effect is the same. The moment one loses faith in the other’s sincerity, the rot sets in and disintegration of the relationship follows inevitably.

As young leaders you have to be particularly mindful of the credibility gap that you might create consciously or unconsciously. Yours is a particularly difficult position. A leader, be he a big one or a small one is always directly exposed the most searching and ruthless scrutiny of his followers. Not that they deliberately or willfully do it: it is their psychology. People are idealistic in their approach to their leaders. They would judge them by the hardest and highest standards of character and conduct, because they want to be led by the very best of the kind. They wouldn't tolerate even stray lapses and would not condone occasional failings attributable to common human weaknesses, which perhaps could be overlooked in non-leaders. Loving passionately and hating passionately, liking strongly and disliking strongly, accepting totally or rejecting totally, is the hallmark of the psychology of the common people. A leader unconsciously becomes a parent-figure, so he is expected to be scrupulously just, exceptionally wise and extremely self-sacrificing. These idealistic expectations place awful responsibilities in a leader in an Islamic community.

The followers can condone the blunders of a genuine leader done in good faith and can forget them but will not accept the phony, no, never! Leadership at any level must have a sound moral basis, faith in the leader's sincerity and integrity, which in turn wins the followers' respect and trust.

The upshot is that there is no fun in being one thing and posing to be something else. Sooner or later the game is seen through, and when this happens, no amount of brightness or competency can save a leader from getting irretrievably discredited. Man is moral by nature and by culture. He unconsciously moves away from a dishonest man because he intuitively knows that a dishonest man is potentially dangerous man.

In the heat of emotions, you might overstep your authority or blunder into taking an indiscreet action; all these things are part of the game. But integrity demands that such failures and failings have to be owned up, and consequences should be faced boldly. If this is done, the loss will be material.

Moral position would at least be retrieved; otherwise the loss will be double.



- *A man is difficult to know but a man who is too easy to know is not much worth knowing either.*
- *Forgive your servants when they offend you. Do not forgive them when they offend others.*

(The Importance of Understanding by Lin Yu Tang)

21

JUSTICE BEFORE KINDNESS

In matters in which your own interest is involved, you have every right to be kind before being just. You can forego what is your due in favor of someone whom you want to oblige. It is your privilege. It is your pleasure. Again, you have every right to forgive the wrong done to you. Doing so will show your greatness. Being generous in cases where you could justifiably retaliate is an admirable trait of character. Generosity is the hallmark of a superior personality.

But in official matters, the rule is mostly the other way around—justice before kindness. It is wrong to be kind to someone when it means injustice to someone else and that someone includes the interest of the government or the organization. In official transactions, the government is the invisible third party whose interests have to be scrupulously safeguarded. To be kind and considerate at the expense of the country is anything but fair. To award a few extra marks to a candidate, to connive the use of unfair means in the exams, to excuse a defaulter in this regard on the plea that so-and-so's career is involved, is anything but gross injustice to those who took the test honestly and resisted the temptation of resorting to the use of unfair means. Doing so does immense, unseen but real harm to the climate of integrity and sets a pernicious precedence whose vicious circle is very hard to break. Injustice, be it in this benign form or in any other, cuts across the very roots of society.

In professional circles, a common expression of praise is: "Well, so-and-so is a very nice man, very kind indeed, has never given a bad chit to everyone; he never harms anybody". It's strange. If human beings are human beings, how is it possible that everybody is A1, deserving an equally good chit. There is something wrong somewhere. The chances are that the person who is sitting in judgement is a weak man (if he is not incompetent in evaluation). He is afraid, perhaps unconsciously, of making a strong clear-cut statement for or against an incumbent. The person who cannot justly harm anybody cannot justly help the deserving one either. He may be willing to wound but is mortally afraid to strike. Weak administrators always take cover behind kindness and considerateness and unconsciously rationalize their lack of guts.

If someone is really doing his job, he is really just, fair and firm, he is bound to hurt those who are on the wrong side of the fence; they will oppose him, malign him, accuse him of fantastic irregularities, but this is indirectly a proof that he is honest and has the courage of his convictions. A just but hard-hitting man always provides more security to his subordinates, and therefore he is eventually liked more that the soft one who goes on being goody-goody to everyone.

There is no denying the value of kindness in administration, but it comes after justice, not before it.



- *That those that think must govern those that toil.*

  (Goldsmith)
- *Imagination is more important than knowledge for knowledge is limited to all we know and understand while imagination embraces the entire world and all there will be to know and understand.*

  (Einstein)

22

LEADERSHIP IN CRISIS

A crisis brings out the best in man and, of course, the worst too. It is a sort of acid test of leadership. It separates the leader from the non-leaders. Therefore, it is in times of crisis that leaders come to the fore—Lincoln, Mustafa Kamal, Winston Churchill, De Gaulle and Quaid-i-Azam are pertinent examples.

The main characteristic of a leader, military or otherwise, is that a crisis, so to say, inspires him. The crisis, the challenge, the dangerous posture, the difficult, the perilous situation, arouses a passion in him to fight it out and to get better of it. In such a circumstance his faculties function at their very best:

جی خوش ہوا ہے راہ کو پُرخار دیکھ کر

Is the attitude he takes.

The classic example is that of Alexander the Great. In his eastern campaign and especially while maneuvering against Darius II, the danger was one thing that he took delight in facing. His veteran chief of staff, Parminos, who had been his father's (Philip's) trusted general, would often advise him to go slow and not to take undue risks, but Alexander was made of a different mettle. We have it on the authority of Plutarch (in his 'Lives') that when he (Alexander) found his warrior father Philip

conquering one country after another, he cried out, “If my father goes on conquering like this, what will be left for me to conquer?”

Plutarch has also recorded the dialogue between Alexander and Parminos that took place before the decisive battle in Iran. On receiving the most favorable terms for a peace treaty including fabulous gifts from the emperor of emperors Darius—Parminos said, “If I were, Alexander, I would accept this offer”, to which Alexander calmly replied, “Yes, I too would have, if I had been only Parminion”.

A crisis by its very nature is decisive. A leader worth the salt may even provoke a crisis or a confrontation to clinch a decision rather than put up with a frustrating standstill situation, if it so fits in with his strategy. Taking calculated risks and intelligent bold steps in a crisis is the essence of leadership.



23

FEAR OF RESPONSIBILITY

Psychologist Eric Fromm, in his monumental work, ‘Fear of Freedom’ has brought out into limelight the concept of *fear of freedom*. His thesis is that man has a built-in fear of freedom. He is ready to surrender his right to be free in lieu of the security of the present and a promise of the future affluence. In short, man by and large, cares more for immediate material well-being rather than the niceties or subtleties of political or ideological freedoms.

‘Fear of Freedom’ is actually the fear of responsibility. Responsibility involves choosing—choosing one response and rejecting the alternatives, and then bearing the brunt of making that choice.

Hence, making a choice calls for two separate qualities: firstly, the mental ability to make the crucial choice; secondly, the emotional ability, exceptional courage to face the consequences. So, fear of responsibility in fact betrays lack of leadership qualities.

Leadership and the ability to respond intelligently and courageously go together.

So, an officer has no choice but develop the ability and courage to respond to critical and crucial situations. That is what leadership boils down to.

The secret of the super-leaders is that they have an uncanny sense to rise to the crucial situation and make the right responses even in the face of most unfavorable circumstances and

have the courage to hold on their own. So, to say they have a passion for responsibility.

Alexander, the Great, during his campaign against Darius, many a time acted on his own sole responsibility against the advice of his staff officers. Once his chief of staff, Parminos, strongly urged him to strike from behind at night. His historical reply was, “I don’t want to steal victory”. Danger roused him into fury. Crises brought out the best in him. He converted responsibility. That is the very spirit of leadership.



24

DIMENSIONS OF DISCIPLINE-POWER, PLEASURE AND SECURITY

There are three dimensions of discipline—power, pleasure and security. Each has its secrets. Let's look into them:

Discipline is Power: Discipline literally means 'learning'—learning to organize one's power of head and heart. Without organizing, man's powers and potentialities go waste. With organizing, they become potential sources of power to move ahead, to forge ahead, to conquer the forces of nature. Better organizing of man's in-born powers leads to greater progress and higher achievements. The story of civilization is the story of how man was gradually able to learn to organize and utilize his natural capacities. The better he was able to do this, the more spectacular advances that he made. So, discipline is a means of organizing and organizing is a means of producing power. Hence discipline is power.

Discipline or organizing implies putting the pieces into a planned pattern. It is always easy to put the pieces of things into a pattern, but the pieces of personality are not 'things', therefore, it has always been incomparably difficult for human beings to organize powers of personality into a creative pattern. Not everybody is able to discipline himself or to organize his natural capacities into a power to conquer heights that he sets himself, but whosoever is able to so discipline himself touches the great

heights. However, to discipline one's internal powers, to conquer one's wild passions, to organize the warring urges is such a task that even the strongest of persons have faulted and faltered in the process. Alexander, the Great, was able to conquer the world, but he was not able to conquer his own spirit fully. He killed his dearest friend Clitrus in a temper. He never excused himself for that, nor have the historians.

Discipline is Pleasure: Discipline is a source of power—power to conquer, power to win fame and glory. And winning fame, status and prestige is very satisfying experience. It is a pleasure. So, discipline is indirectly a source of pleasure too.

Discipline is Pride: Conquering external, opposing powers is a pleasure but the most satisfying experience is conquering one's own self, one's own wild passions and pressing them into the service of great ideals. Those who can do it are the happiest persons on God's earth. Even if they have to die, they enjoy dying. All martyrs do so. Socrates did so when he willingly drank of hemlock and slowly sank into eternal sleep. Jamuqa did it when he asked Changez Khan to kill him instead of sparing his life. (In the Secret History of Mongols, this incident has been described in vivid details, Jamuqa had been Changez Khan's chum as a boy. Both greatly liked each other. Later on, consequent upon tribal rivalry, he turned against the great Khan and killed 70 of the Khan's most faithful men by boiling them in oil. Later on, he was captured and was produced before him. Changez Khan had a look at him, somehow, he melted; in a rare flash of mercy, he wanted to spare his life; he asked Jamuqa:

"How do you want me to treat you?" and the bold reply was: "As an enemy is treated".

"What! Do you want the fate of an enemy?", asked Changez.

"I do, I want to be killed!"

And the great Khan reluctantly obliged him. That is the spirit of the man who has conquered his *self*, who knows the value of honor; He is great even in his defeat.

(Compare the behavior of Porus before Alexander, in similar circumstances)

So, self-discipline or self-conquest is the greatest source of power, the greatest source of pride and satisfaction. It gives a strange feeling of superiority, you become big in your own eyes. Nothing like that.

Discipline is Security: Discipline gives security. If you have gained power through discipline, your capacities and organizing them into a pattern, security will be a by-product of the process. As has been pointed by the psychologists, the best security is that which you give to yourself. Thus, discipline is security too.



- *We, who are undefeated because we have gone on trying.*
- *Life's battles don't always go to the stronger or faster man, but soon late the man who wins, is the man who thinks he can.*
- *Self-image is the base, the foundation on which is built your entire personality, behaviors and even circumstances.*
- *Self-image is of utmost importance because we cannot be more effective, more successful, better coordinated, more creative or more anything other than what our self-image says we are.*
- *Self-image controls our entire potential such as intelligence, attitudes, performance, will power, effort, ingenuity or aptitudes. The behavior is entirely dependent on self-image through our subconscious.*
- *By using positive imagination, a new sub-conscious picture of ourselves, the self-image, can be created.*
- *Self-image is not confined to individuals alone. Organizations, teams, armies, nations etc. all have self-image.*

25

BEYOND THE DOMAIN OF SELF-DISCIPLINE

Self-discipline is based on the understanding of principles and rules and on the will-power to act accordingly. Self-discipline is self-motivated. It is internal. It is of one's free will. It does not need any watching or any external pressure. It is not fear-orientated. Therefore, self-discipline is so effective, so desirable, and is so much stressed upon in all manuals on leadership.

Yet self-discipline has its limits. It should not be stretched too far and should not be depended upon too much.

Human understanding, human reasoning, human vision and will-power have their limitations. So has self-discipline, which is based on individual's understanding, vision and will-power.

Discipline is such a vital matter that it cannot be entirely left to the reasoning and will of the individual, however bright or well-meaning he may be.

Eventually, discipline is achieved by submission, free submission to the will of the authorities that be and ultimately to the will of God.

In fact, no discipline is possible without strong faith, and faith is nothing but submission to a superior will. So, submission is the hard core of discipline.

The worth and the value of a life depends on how much integration its Self has achieved and the integration of Self or personality cannot be achieved without submitting to the supreme will of the authority from above.

خودی کا سر نہاں لا الہ الا اللہ



- *To understand all is to forgive all.*

  (French Proverb)

- *It is a luxury to be understood.*

  (Somerset Maugham)

26

THE LEGENDS OF SUPER-LEADERS

Since the dawn of history, the world has had a galaxy of super-leaders in every age and nearly in every country and in every area of human endeavor—religion, science, art, politics, warfare, etc., etc. And these super-leaders have changed the course of history, leaving footprints on the sands of time.

Super-leaders have existed before, and they do exist even now. Their appearance on the scene of history, their charismatic qualities and their spectacular exploits defy explanation and analysis. They are there as blessing of God or a bane of God, exercising great influence on the course that history takes. Of course, the circumstances, the historical forces do help them in achieving what they do, yet they are a class by themselves. The grandeur and glory that comes their way is a rare phenomenon. Their example is a double-edged weapon. It does inspire but it may indirectly and unconsciously hamper the growth of normal leadership.

We do need super-leaders here and there in times of crises to create a country and to save it from aggression, but what the country needs most is the in-flow of dedicated and competent life-size leaders at every rung of their hierarchy. Everybody is not cut out to be a super-leader and super-leaders are not indeed in large numbers either. What is needed and is possible to be

achieved is the training and grooming of the life-size normal leaders for all branches of public life, including the armed forces.

In fact, the age of super-leaders, of individual exploits, is well nigh over. Firstly, we have moved into an age of collective leadership in all walks of life. Individuals, however bright, cannot achieve much by themselves. Secondly, every officer, however junior, in fact, every man in uniform with a rank or without a rank, has to contribute his bit in peace and war towards achieving the super-results that the nation expects of them to achieve. Thirdly, what matters is how much one strives to achieve, not how much one actually achieves. Therefore, real greatness and real glory lies in being up and doing for the great cause.

To quote Milton: “They also serve who only stand and wait.”



- *If one word does not suffice, a thousand are wasted.*
- *He who always says he is right, never thinks.*
- *A needle is not sharp at both ends.*
- *Getting up early in the morning is like gaining a whole day*

27

HABITS VERSUS PRINCIPLES

Describing character as a bundle of habits is both erroneous and misleading and has led to some grave misunderstandings about the nature and method of moral education. Under this misconception the sole aim of moral training was thought to be the inculcation of a number of desirable habits, and that too mostly by invoking fear.

A habit is different from a principle of conduct, and a principle in turn is different from a sentiment, which is the main motive force behind a piece of behavior or conduct.

A true habit is some bodily process which, when set in train, runs its course without any further mental influence, without conscious direction, effort or awareness. A habit is thus an acquired facility of bodily movement. Habits economize energy and leave the conscious mind free to attend to situations that call for attentions or thinking.

The field of a true habit is really a very restricted one. The contribution of habits to right living, though important, is of secondary importance. Habits are by their very nature specific, not general. Habit of punctuality for a certain task induced by discipline (through appeal to fear) will not hold good for keeping a social appointment when element of fear is missing from situation.

Habit formation is good for motor action, for mechanical movements and for skill. Outside this range, habits do not hold good. Similarly, principles have their limitations. Principles are

not the source of all good conduct. It is incorrect to identify character with the possession of good principles.

A principle is a good generalization which affirms that the conduct of a certain kind is right or wrong and to possess the principles is to believe that the generalization is true. A principle is thus acquired by intellectual process; therefore, the possession or belief in the principle is not in itself a tendency to act in accordance with the principle. The possession of moral principles in an aid to following the straight road, but does not supply a motive for doing so. Thus, the proposition that knowledge is virtue is profoundly untrue.

The weakness of principles then is that they have no motive power. They are useful guides to right action if we have the desire to act rightly. But they are equally good guides if we merely desire to seem to act rightly, if we merely desire praise and do not desire to be praiseworthy. That is to say, they are as useful to the hypocrite as to the sincere man, and they even constitute a temptation to hypocrisy. The man who has a store of good principles but a weak character, is almost inevitably a hypocrite, for he will conform to public opinion by professing principles which he has no desire or no sufficient strength of will to practice. The possession of principles by such a man, adding hypocrisy to his other defects, makes him more dangerous and more contemptible.

This is not denying value of principles, rather, to define their true place and function. We have to pick our way through a vast tangle of moral problems, and in doing that, principles are useful as guide-post. They embody experience and wisdom of ages. Principles to be of rear value should be incorporated in the ideal of self-only; then they will change the character.

- *Wrong arise from ignorance.*

  (Socrates)

- *The unexamined life is not worth living.*

  (Socrates)

28

RATIONALZING THE IRRATIONAL

Man is said to be a creature of impulse, which of course he is. But man has also been endowed with reason. He can think and argue. He has a moral sense too, or conscience, which goes on telling him what is right and what is wrong. Emotions, reason and conscience are the three driving forces which make man behave this way or that. If they agree with each other on a certain course of action, they combine their force and press the man into doing or not doing some action. If it so happens, the doing or not doing of that action is a very satisfying experience; the man feels happy and emotionally satisfied. But more often than not, this is not the case. His emotions push him in one direction; his reason pulls him into another. As Ghalib has aptly said:

ایماں مجھے روکے ہے تو کھینچے ہے مجھے کفر

کعبہ مرے پیچھے ہے کلیسا مرے آگے

Conscience may and may not always agree with both reason or emotions (Mostly conscience does agree with reason but it may disagree at times). Integration of emotions and reason and that of conscience with both is not always easy to achieve. Very few of us are capable of doing so. So, most of the people

most of the time are in a fix-to do or not to do, and which way to go, is the question that haunts them. It is mostly answered by following the emotions and passions and by ignoring the call of the conscience or that of the reason. Conscience appears to be weak, but it pricks and pricks sorely. So, before or after ignoring the call of the conscience, it becomes necessary to silence the nagging voice of the conscience (or super-ego). How to do that, how to neutralize the pricking of conscience? It is always difficult to call a spade a spade. It is not easy to say, "So what? If it is bad, let it be so, I damn care for my conscience". Nobody can afford to say that. At this stage, lot many people ask their reason to come to their rescue, they argue with their rebelling conscience, and to find out some justification for the course of action already adopted or intended to be adopted.

This mostly unconscious or only partly conscious process of finding false reasons for a course of action is called justification or rationalization in the language of psychology. Such justification or rationalization is illogical and mostly full of fallacies. But it does happen in everyday life. Two most common pieces of this sort of reasoning are: "Since everybody is doing this so it won't be wrong if I do it as well". Second, "because others did it to me, so I have a right to pass the same coin to others in turn". This sort of rationalization is often carried out by most of us, consciously or unconsciously.

A maturing officer has to be conscious of this tendency to rationalize both in himself and in those around him in order to understand their behavior patterns.



29

THE CONCEPT OF EMOTIONAL HEALTH

That leadership demands immense physical stamina and great nervous energy to sustain the whole spectrum of stresses involved in leading, is a well-established fact. So, in addition to physical health, emotional health is equally essential for maintaining the required level of energy; for without emotional health even physical health is adversely affected. Energy flags away, depression sets in and the zest for living and leading falls to a low ebb. Emotional conflicts and anxieties are, more often than not, at the back of the failure of some otherwise most promising careers in *services* and in politics. A person who is at war with himself can hardly fight anyone else.

So, it is worthwhile to look into this question of emotional health as well. As the concept of emotional health is basically a concept of psycho-analysis, so it would be better if we approached it from the psycho-analytic angle.

Psychologists Jones, Shanbery and Byer, in their book entitled, "Emotional and Neurological Health", have laid down nine characteristics to determine the level of an individual's emotional health. They are:

- Ability to deal constructively with reality;
- Ability to adapt to change;
- Ability to make long range choices;
- Reasonable degree of independence;
- Freedom from stresses of tensions and anxieties
- Concern for other people;
- Satisfactory relationship with other people;

- Ability to love; and;
- Ability to work productively.

These conditions of emotional health presuppose a well-developed structure of ego and a reasonable satisfaction of such basic emotional needs as security needs, the need for belonging, esteem needs, or the need for self-respect and social respect, the need for self-actualization, and the need to know and understand.

So, the emotional ability is a by-product of a healthy, normal, purposeful living. Dishonesty, acute selfishness, unscrupulous ambition, self-conceit, irrational jealousy, lack of love, are all negative emotional states and sooner or later produce emotional conflicts and strains and thus undermine not only happiness but efficiency and creativity too.

Sex life too has something to do with emotional stability. Unsatisfactory or unsatisfying sex life (the two things are not the same) is a potential source of unconscious emotional strain. The pattern of inter-personal relationships with one's wife and children also effect emotional life and indirectly compromises one's career prospects. A lot depends on caliber of the wife. It is not her formal education that matters; it is the personality pattern that matters in relation to the emotional needs for the husband and vice versa. Specific emotional needs differ from person to person; so, their mutual satisfaction becomes a problem.

Anxiety, irritability, moodiness, sleeplessness, hypertension may be symptomatic of emotional ill-health. Similarly, the activities that amount to seeking an escape from life have also to be looked into.



- *Seek to understand before seeking to be understood.*

  (R. Covey)
- *As he thinks in his heart, so he is.*

  (Old Testament)

30

SENSE OF PROPORTION

Our minds are so made that we are able to concentrate on one thing at a time. This is good. It helps us in solving problems and in tackling difficult situations (as mental energy flows into one channel). It is because of this that the mind selects one center of attention and focuses all its powers on one point. So, you find most important people in responsible positions awfully preoccupied mentally even when they are not busy physically, and as a result of that mental preoccupation, they unwittingly neglect some of their social and personal obligations, which are no less important.

So, do not allow your work, however important from career point of view, to neglect your legitimate personal interest, your health, your recreation and those whose happiness and well-being depend on your active care. If you do not find time to write a personal letter to an intimate friend, and if you do not find time to take a close look into yourself, and if you do not find time to be with your children for a while every day and share their joys and sorrows, and if you forget to do a personal favor to a subordinate for the pleasure of it, then in that case all your preoccupation is worth a straw. What after all is the use of that busyness which does not add to your own happiness and that of others around you?

A poet complained more than a hundred years ago that the world was too much with us-well, it still is, perhaps more so than ever before. So, we have to readjust our position vis-à-vis our duties. Getting too much absorbed with a problem or situation may mean weak nerves or weak personality. Being dutiful is good but you don't make a slave of yourself. Work is work. Don't make it a scapegoat. Doing that betrays lack of self-confidence and a lack of security.

A hard-working person shouldn't be a kill-joy or a bore. He shouldn't behave as if he is carrying the whole burden of the conscience of the world. Take it easy, young man! If you forget to honor a promise or to buy your little daughter a toy which she asked you to buy while she was tugging to your shirt this morning, your efficiency is worth naught. As it has taken the toll of human happiness. Don't tell your friend you couldn't make a visit because you were too busy. Being too busy is in most cases an excuse for being indifferent or indolent or both.

'Sense of proportion' is a virtue which has to be salvaged from the humdrum of everyday life. It is another name for 'justice in personal life'.



31

PERFECT TO A FAULT

Working hard is good. Conscientiousness is an admirable quality. But even admirable qualities have their limits. Beyond the saturation point all investment of capital and labor becomes progressively counter-productive. This a law of economics.

So, one need not be a ‘workaholic’. Trying to do everything oneself, attending to minutest detail in all cases and deliberating on all decisions, major or minor eventually defeats the purpose. Instead of increasing efficiency and effectivity it hampers it. So, one had better draw the line between what is essential and non-essential for one’s position.

Perfection is good. But one need not be perfect to a fault. Being too fastidious may eventually defeat the very purpose which it aims to serve.

The essence of leadership lies in making the right choice, in making the bold but right response, especially at the time of crisis. Executing the response and operating the plan is not the responsibility of the leadership at the higher level. So, leadership also involves choosing the right men who could execute the strategy to its minutest details.

Trying to do too much may in fact be due to an unconscious lack of confidence in oneself, over-doing may be what the psychologists call a compensatory activity-an escape route from unresolved anxieties and mental conflicts.

Over-stretching oneself may consume too much of vital energy and may in the long run tell upon the very capability of leading-whatever that involves.

The symptoms of over-stretching are not easily perceptible in early stages. However, they are:

a) Lack of humor
b) Excitability or irritability
c) Disturbed sleep and disconcerting dreams
d) Lack of interest in normal sensuous and sensual pleasure of life or, conversely, a lust for them.
e) Lack of tolerance of casual faults and failings of others.

Driving oneself too hard, in normal times, neglecting other social and moral obligations may also be symptomatic of an overriding ambition or some other complex. Certainly, it is not normal. It is not healthy. Nobody is too important. Nobody is indispensable:

غالب خستہ کے بغیر کون سے کام بند ہیں

That is the attitude of a sane and sensible man.

Moreover, the mind that is kept preoccupied all the time, loses its freshness, its creativity, and its originality. Senses get dulled, sensitivity is vitiated and zest for life, the spontaneous joy in sheer living is lost. And it is not mean loss.



- *The retribution may follow late after the offence, but follow it must because it accompanies it. Crime and punishment grow out of the pleasure which conceded it. Cause and effect, means and ends, seeds and fruits cannot be severed, for the effect already blooms in the cause, the end pre-exists the means, the fruit is in the seed. You cannot do wrong and get away with it. The thief only steals from himself.*

(Emerson)

The Choice

You can stay

Conveniently and comfortably

As you are

Today

Or

You can become

What

You want to become

And Scale the heights

That you

Wish to scale

By

Building a new

Self-image

More positive

More dynamic

The Choice

Is yours

PART TWO

INTER-PERSONAL RELATIONSHIP

32

LIMITS AND LIMITATIONS

A limit is not the same thing as a limitation. A limit is the point that cannot be passed, the degree of what is possible; whereas a limitation is a condition, fact or circumstance that limits, i.e., a disability or a liability.

You had better know what are the limits of your own physical and mental caliber. It will help you in doing realistic planning about your career and you should also know what are the limits and limitations of the people you are related to, in one capacity or the other. This will give you an idea as to what they can do and what they cannot. Your expectations will get adjusted to their natural limits and limitations.

Over-expecting leads to unnecessary frustration just as under-expectation leaves the possibilities of growth exploited. Both the extremes have to be avoided.

Similarly limits of the position you hold, should also be clearly understood. Powers and privileges are never limitless, neither yours nor somebody else's, whosoever he may be. Realizing this will save you from the temptation of overreaching yourself and from taking an overbearing attitude. Similarly, if

you know the limits of the position of your seniors, you will not be expecting too much of them.

Important as the knowing of limits is from the career point of view, knowing of limitations is of even greater significance from the standpoint of personal and interpersonal relationship.

Each one of us has his share of limitations. Nobody is perfect or free from defects of one sort or the other. You had better have a clear idea as to what your personal limitations are and learn to live with them intelligently and courageously. It is wise. And you should also find what are the limitations of those who you have to deal with in one capacity or the other.

A limitation is a liability. It is a handicap. It may be in-born or acquired (for lack of education, etc.). in both cases it has to be treated sympathetically. Doing so is only human.

Much unhappiness and misery in the world results from the fact that a lot of people either willfully refuse to accept each other's limitations or unwittingly ignore them. The result is the same—unpleasantness, acute frustration and extremely unsatisfactory interpersonal relationship.

Knowing and analyzing limitations has a bright aspect too. More often than not, a limitation has its obverse side—the other side of the coin—which can be an asset if utilized intelligently. A senior who has a short temper (a limitation) and blows up at you too soon and too often, may be very sincere and sympathetic otherwise; a subordinate who is slow in uptake (a limitation) may be exceptionally hard-working, and reliable; a friend who is sharply outspoken may be very faithful in friendship. The same rule applies to the members of the family. It is very rare that a limitation is not accompanied by a relieving feature.

The Law of Compensation of which the poet philosopher, Emerson, has made so much of, is not mere fiction. It does operate. The feeling of inferiority, born of a limitation, has spurred many a genius to achieve great things. Alexander, the Great, in his childhood was not as robust as his half-brother, Ptolmy was, who would often get better of him in the training bouts. Timur was lame; Napoleon was acutely conscious of his short stature; and so, on and so forth. We only see the outward cover of the grandeur of great people; what limitations they suffered from and how they got over them is known only to them, to nobody else. It is not as much the limitation that matters as your attitude towards it. One can be great in spite of limitations. In fact, some limitations can be turned into potential assets if the affected person courageously refuses them as limitations.

The classic example is that of Demosthenes, the greatest orator of ancient Greece. Demosthenes had handicaps that would have discouraged many of lesser caliber. To start with, he was a stammerer, his voice was harsh and unmusical, his lungs were weak, and he was awkward. But he practiced the severest self-discipline. The story is told that he trained himself by putting small pebbles in his mouth and then reciting as he climbed steep hills, and that he defied the roar of the ocean's waves to draw out the sound of his voice. He became known as the greatest of Greek orators. Beethoven and Mozart, the two geniuses, were both hard of hearing yet they created immortal music. Examples could be multiplied manifold. Much depends on how you take your limitations, if any, as a challenge or a hopeless drag.

All limitations do not carry equal weightage in all professions. Some limitations are automatically neutralized if the situation and context changes.

In dealing with a limitation, the best approach is that which a good teacher takes. If there are nine bad points in a pupil,

he bypasses all nine of them and concentrates on building up the tenth point which is good, positive. Confidence spreads. It is transferable. Once confidence is established, it will tone up the whole personality.

In interpersonal relationship, particularly, the best course is of course, if the relationship is worth having—to learn to live with the limitation and concentrate on what is the bright aspect of the personality—there is always one, by the grace of God.



33

OF GREAT EXPECTATIONS

Leadership implies leading—leading people who would willingly follow. So, a leader, especially a military leader, had better have a clear idea as to what the followers expect of him in general.

Image of a leader-officer differs from one ethnic group to another. In Pakistan, the situation is quite intriguing. By and large we are not practicing Muslims, that is, we do not strictly follow religious injunctions in our day-to-day life. Yet the super-structure of our ego is religious, conventional even orthodox. Our values are religion-oriented. Our image of a political leader is still determined by the ideal of Khilafat-e-Rashida and that of a military leader by such heroes of Islam as Khalid Bin Walid, Saad Bin Viqas, Muhammad Bin Qasim, Tariq Bin Zyad and Salahuddin Ayyubi, etc., etc.

What are the constituents of this image?

Apart from valor and gallantry and professional competency, the elements are:

- Absolute honesty of purpose, justice;
- Self-sacrificing to the extent of self-denial; and
- Personal character and conduct to be meticulously above-board.

Although till now, no scientific survey of the expectations and values of the *services* personnel has been made, it is safe to

surmise that our s*ervices* personnel would unconsciously like to see their leaders-officers conform to the traditional image of the Muslim military leaders. Mere efficiency would not inspire the men. Mere professional competence in the Pakistani context would not compensate if the incumbent flouts religious or moral conventions in public or private life.

Scrupulously integrity is yet another thing, the absence or lack of which would never be condoned.

In our social context, the people (and the *services* personnel are no exception) traditionally tend to look upon t heir leaders (political and military) as the parent-figures. In such a relationship, the people unconsciously tend to play the role of children. The leader in power (and the officer in authority) becomes a father-image for the people even without their knowing it.

Now this sort of relationship has its advantages and disadvantages, promises and perils. The significant advantage is that obedience, trust and respect is given in full measure and whole-heartedly. But the disadvantage is no less significant. People project their idealism into them and start entertaining super-hopes of them and like typical children expect that they would do everything for them as super-beings. After placing their blind confidence in the leader, they expect super results, that too, almost immediately. In this situation, if the authority is absolute, so is the responsibility, and therefore the leader-officers have an uphill task in coming up to their expectations. Their failures and failings, especially if they are moral in nature, would shock the people as if their own ideal self has been damaged.

Secondly, because our people—by and large—are not intellectualized, they tend to be extremists in their evaluation of their leaders. They know of only two colours—white or black. Shades of white or black or their various combinations do not exist in their world. They swing from total acceptance to total rejection. They do not usually allow room for human weaknesses

and failings. They just cannot tolerate the feet of clay in their gods.

There is a French proverb; ‘To understand all is to forgive all’. True, but in our culture, incompetency may be overlooked but moral lapses and lack of integrity would never be condoned. Our people have very high expectations of our leaders, both political and military.



34

PERSONALITY PATTERN OF SUPERIORS

In services as in life, leadership and followership go together. You lead your junior and you follow your own seniors. In times of peace too, the officers, especially the young ones, have to do a lot of following and obeying in the course of their routine assignments. It means that they have to deal with a host of officers, senior to them while carrying out their normal duties.

Efficiency and career prospects both depend to a great extent on how much you understand the personality patterns of your seniors, especially those of the immediate senior officers.

Seniors are also human beings. They also differ from each other as other human beings do. Senior officers, wearing the same rank and holding similar qualifications and posts, may be of vastly different personality patterns and therefore may have vastly different approaches to persons and problems and yet may be able to achieve the desired results equally well.

It follows that you have to be conscious of the reality of this variety of the personality patterns of the seniors and had better consciously adjust your mode of behavior as you move from one senior officer to another.

Not that the senior officers are more different from each other than the juniors are. Variety of individual patterns is always

there among human beings, be they juniors or seniors; the difference lies in the fact that the senior officers can function without inhibitions and can afford to be more individualistic in their approaches, whereas the junior officers in the subordinate positions have to curb their idiosyncrasies or individualistic tendencies if they do not fit in the assignment given to them.

Remember that each officer in the higher echelon has some specialty, some individuality about him. Had he been a mediocre, a commonplace one, he would never have touched the heights he has. Analyze what special quality or trait of leadership is conspicuously present in him. He would like to see the same in you. No hard and fast rules can be laid down for the study of the higher ups. Anyhow the following few points of reference might help.

Value System: The first touchstone is to find out what is the value system of the officer. What are his personal values, what qualities, what principles does he personally cherish as the hallmark of an officer? Naturally he would look for the same in you, and would give credit to you if you project the same values in your performance. Values are derived from one's ideas and ideals, in a word, from one's convictions. You have to make out what he passionately believes in, what his basic principles and postulates in life are. Is he religiously, ideologically oriented, or simply career-oriented? Or does he believe like Babur in fighting hard and enjoying hard? Values determine attitudes and approaches to problems and persons, so you had better have some idea as to what values of life you are going to deal with.

Ego structure: Some are modest, shy or 'I', other may be egoistic, assertive even aggressive in the modes of their behavior and thinking. Some might encourage free, open expression of views, others may not like it.

Reproductive vs Creative: Some may have stereotyped approaches to problems and persons, looking for the conventions

and precedence; the other might like to evolve and try new approaches to situations and challenges.

Communicative vs Reticent: Some people are communicative by temperament. They enjoy expressing their feelings and thoughts. They are volatile; other may not like to communicate that freely and frankly. But that does not mean that they are less sympathetic, less concerned or less appreciative of your work. Usually less communicative people feel strongly and are usually very sensitive and sincere at heart.

Dynamic vs Slow-moving: Some are fast moving, dynamic, they wouldn't wait long, they think a plan and want it to be done quickly, others may move at a slower pace, cautiously.

Details vs Principles: Some go in for the broad objectives and don't bother about the details, others may want to go into details themselves and that too meticulously.

Centralized vs Decentralized: Some believe in delegating authority and responsibility as much as possible, where others may prefer a centralized approach. Not a leaf to stir without their permission or knowledge.

Studying and analyzing the personality patterns of the senior officers, prominent military leaders of the world and the war heroes serves another purpose. It provides insight into how leadership works and how different patterns of personality can produce equally good results if the basic requirements of leadership are met.



35

VARIETIES OF SUBORDINATES

There is no hard and fast rule but the studies of assorted social groups have shown that a group of sufficiently large number of subordinates may consist of following broad categories:

The Top Layer: About 5% are correctly orientated and motivated, capable, cooperative and responsible incumbents who would work willingly and efficiently, without needing to be watched, indeed even without tacit guidance too. You don’t have to bother about them and they won’t bother you either. You can depend on them and on their loyalty too. They enjoy work and responsibility. They won’t even mind extra work if it has to be assigned to them.

Efficient but Ambitious: Out of this top layer of 5% some may be ambitious, very aggressively ambitious, working very hard and very well but would demand a reward for every ounce of work they put in. they would not mind even bypassing the immediate senior in order to receive the appreciation they think is their due.

Capable, not unduly ambitious but very Sensitive: Out of the same outstanding 5% one or two may be quite gifted, talented and may even be superior to their superiors and yet may not be ambitions or career-conscious. But such individuals, perhaps on account of their creative mind, are very sensitive about their self-respect, even about their idiosyncrasies.

Capable, but Not willing Cooperative: Another variety comprises the subordinates who happen to be quite capable, whose potential is up to the mark but whose performance or behavior would fall short of the required standards and may even pose problems and create uncalled for difficulties. Theirs is a nuisance value and they even seem to enjoy it. You may do what you like but they would not respond in a positive manner on account of a variety of complex psychological causes.

Constant Cribbers: Yet another variety is that of constant cribbers. They would do their work well and efficiently too but would not cease to crib either. Cribbing is sometimes compulsive, i.e. one has to do it under unconscious pressure to find relief from frustrations and strains of serving in a subordinate position. All authority hurts the ego in some way or the other and at one time or the other. So, a little cribbing, some casual criticism of the powers that be, is a sort of safety valve. It lets the steam off. So, normal cribbing has a therapeutic value. It is the abnormal cribbing, willfully hostile or compulsive criticism that is symptomatic of deep-rooted problems of interpersonal adjustment.

The Solid Thick Layer in the Middle: Then there is solid thick layer in middle, not very bright not very dull nor problematic, mostly unassuming and nondescript. It is this silent majority that matters and whose contribution and development makes or mars organizations, be it an institution or a formation. It is this group whose efficiency and moral integrity ultimately decides success or failure of task assigned to the whole group. The test of leadership lies in inspiring and activating this inert mass of people. They may suffer from a variety of handicaps—cultural deprivation, low expectations of themselves, lack of professional knowledge and skills, etc. but these are minor surmountable difficulties and a leader had better concentrate on this group that would respond to any demand the leader makes on them, if they have been inspired.

Moreover, all incumbents are human beings subject to same weaknesses and strengths which their ununiformed compatriots are subject to. They have the same ambitions, passions and fears as others have joining the *service* does not make them different species. Rank hierarchy is only a matter of functional convenience. It does not reflect any fundamental difference as human beings. High and low have the same emotions, feelings in varying degrees. And the person who is placed low in the rank ladder is not necessarily low in intelligence, in sensitivity, and vice versa the one place above is not necessarily superior in all respects.

Besides, all personnel are very much a part and parcel of the society, they were born in. They share the values and attitudes of the society at large and also those of the ethnic group they belong to. Any wind of change in attitudes and values that blows in the community also affects the *services* personnel, their values and attitudes.

Lastly, *services* personnel are also exposed to the new trends and influences operating abroad. They come into contact with these trends and values more frequently and more intimately and, therefore, are greatly influenced by them. It is not without reason that *services* personnel producing areas in Subcontinent have also produced a host of entrepreneurs in all walks of life. Because *the services* personnel see more of their country, see more of the world, the range of their expectations of life is both widened and enlarged. This awakening coupled with general awakening that is sweeping the third world (due to democracy and education), *services* personnel are socially and mentally wider awake than their civilian counterparts, and the consequences of this awakening are obvious.

‘Know your men’ is old adage and it still holds good.



36

DEALING WITH THE DIFFICULT ONES

Living involves dealing with people both in private and professional capacity. And in both spheres of life, there always odd individuals who you find difficult to deal with, to get on with, in spite of your own best efforts to adjust with them. You may go to any extent to accommodate them but their response is invariably zero, or it may even be a negative one.

This situation can be a potential source of tension, anxiety and frustration, if such an odd person is packed immediately above or below you in the professional hierarchy or is closely related to you in the family and you just can't avoid seeing him, meeting him or dealing with him, in one context or the other in the course of carrying out your normal, professional or personal commitments. It is an unpleasant experience and may be at times exasperating too.

Difficulty in interpersonal relationship arises, in the main, for three reasons:

- Peculiarities of emotional make-up,
- Communication gap,
- Incompatibility of values and outlook

Peculiarities of Emotional Make-up: Any pronounced peculiarity in the emotional make-up—strong egoism, unduly aggressively disposition, sadism, intense superiority or inferiority complex, abnormal jealousy or hatred, frigidity or lustfulness—can cause difficulty in the interpersonal relationship, both consciously and unconsciously. And in extreme cases, the very thought of coming into contact with the difficult person, perforce may produce psycho-somatic symptoms like headaches, dizziness, sickness, nervousness and anxiety, which may in turn make the relationship still more difficult.



- ***You can fool some of the people all the time and all of the people some of the time, but you cannot fool all of the people all the time.***

(Abraham Lincoln)

37

COMMUNICATION GAP

A lot of difficulty in interpersonal relationship arises from this simple fact of lack of communication or lack of understanding between the two parties. The two persons speak two different languages of thought and feeling. Their perspectives are different. Their modes of thinking and feeling are different. So, they do not just understand each other. This is sometimes the parents' problem, veteran teachers' problem, the adolescents' problem (because these are very intimate personal relationships and call for very intimate communication). This may also be officers' problem. Lack of understanding of either side's point of view, perspective, professional and personal needs and problems can create communication gap, which will in turn create misgivings, fears, misunderstandings and mistrust and will make the interpersonal relationship unbearable and unacceptably difficult.

Communication gap will be inextricably complicated if it gets mixed up with any peculiarity of emotional make-up on either side.

Barring this possibility, a lot of unwarranted and uncalled for communication gap is caused ironically in sheer good faith. The inexperienced parents, the over-enthusiastic teachers, the over-zealous young officers, unwittingly create the gap themselves. They overdo themselves and over-expect, forgetting

that the ability to understand and appreciate grows with experience and maturity. Over-communication will miss the communication itself.

The Incompatibility of Values and Outlook: Difficulties of temperament and difficulties of communication can be got over with patience, understanding and concerted effort; it is the incompatibility of the values and outlook, the difficulty that arises out of 'character' that poses the real difficulty in the interpersonal relationships.

A person whose personal values are doubtful, who obviously lacks commitment, who seems to be unscrupulously ambitious, whose integrity is not convincing, whose sincerity does not instantaneously inspire, such a person is difficult to deal with, be he placed above you or below you or be he a colleague or even a close relation. You could never fully trust him; you could never be sure he would play up or not. In all your dealings with such a person, you would be cautious, unconsciously fearing a catch as and when you approach him. Psychologically you never feel secure in having a social dialogue with him, therefore the unconscious urge to avoid contact with him is but natural. His sociability, courtesy, outward decorum, show of concern, a façade of friendliness, etc., etc., won't lure you back into feeling secure in dealing with him. In fact, his niceties may alarm you all the more and your fears may not be unfounded.

Olympias, the mother of Alexander the Great, once cautioned him, "Beware of him (his father, Philip)! He is most dangerous when he tries to be nice". (She never trusted him—Philip—and her mistrust was justified later on when he divorced her and took a fancy to young Cleopatra—no kin to Cleopatra of Egypt—and ended up with marrying her).

This difficulty in interpersonal relationship is mutual. The unscrupulous person too, be he above or below, does not feel at home with the scrupulous one either, with this difference that he can, if he is the boss, afford to ignore him or can hit back as and

when he chooses to do so. But more often than not, he would not hit back, because scrupulous, hard-working, efficient but docile subordinate suits most to the unscrupulous one. However, if the scrupulous one is too bold to threaten his vital interests and if he does not fit into his scheme of things, only then the unscrupulous one would manoeuver to eliminate him from the scene. (A detailed study of this phenomenon can be had from Dr. Chapman's book, *Put-offs and Come-ons* a psycho analytical study of phony interpersonal relationships).

How to deal with the difficult ones of this category? The suggestion is discreetly and courageously with faith in oneself and in the power of moral values:

غواص محبت کا اللہ نگہباں ہو

ہر قطرہ دریا میں، دریا کی ہے گہرائی

Understanding Misunderstandings-Communication Gap: Lack of communication between human beings is one problem which has always been there. No two human beings think and feel exactly the same way even if they speak the same language and have been brought up in the same home by the same parents in the same environment. So, communicating with others, becomes a problem, because 'the other' is after all going to understand it in the light of his own past experience, and if that past personal experience is different, the understanding will be correspondingly difficult. If the difference in the past experiences of the two is only a quantitative difference, some communication is possible, but if it is qualitative difference, the communication will be nearly impossible. So perfect communication even between the individuals of the same mental caliber is rarely achieved. Even partial communication becomes pretty difficult on account of different ways of thinking, feeling, or on account of different values and attitudes.

A third difficulty arises from another difficulty, i.e., that some people think with their blood, i.e., think emotionally. An officer is to be on his guard that his words and actions are understood correctly. A wit has said, "To be understood is a luxury", for an officer, it is a necessity. Therefore, he has to be mindful of the sensibility of his juniors how they feel and think, what their values and attitudes are, etc. since it is so difficult to make out exactly what the motives of those 'others' around you are, a lot of sour relationships result from misunderstanding the motives of the behavior of the people concerned. Generally, one misunderstanding leads to another and the chain goes on. All strong emotions tend to be self-sustaining, more so the emotions of suspicion and hate. More often than not, people are misunderstood. So, it is always better to talk out face to face our probe into the facts before rushing to draw conclusions from hearsay or from pre-assumptions.

Understanding misunderstanding, small and big, is an exercise which pays in having good professional and personal relations with those around you.



- *Ripeness is all.*

(Shakespeare)

- *To be happy is to be good.*

(Bertrand Russell)

38

'ONCE' IS NOT ALWAYS 'ALWAYS'

For a child 'once' is always 'always'. He generalizes from what happens once and he at once makes a sweeping statement as the incident in question has been happening continuously. 'Once' is always 'always' for him. For instances, if he receives a spanking from his teacher for the first time in his school, he will report the incident to his dear parents in generalized terms: 'The teacher beats me'. He won't say: "This morning, for the first time, he beat me for my misbehavior". The child says so because he cannot make out the difference between general and specific. But when he says so, he is not bluffing. He says what he genuinely feels.

'Once' seems to be always for the following psychological reasons: Firstly, what you feel strongly gives you the feeling as if it had been there always and would last forever. Sometimes emotions of love, sorrow, dejection or anxiety grip the mind so completely that even mature people just cannot think of anything else, what they experience, 'once' they experience it so strongly that it gives them a feeling of foreverness.

Secondly, because an immature child is highly imaginative, he tends to exaggerate even an insignificant piece of incident beyond proportions. It is due to this in-built tendency that a child lives a fearful life. (Hence all those who have anything to do with children ought to be careful in dealing with

them lest they should say or do something which the children may start phantasizing over).

So, for a child, ‘once’ is nearly always, he is too immature to make out the specific from the general.

But, as the psycho-analysts would have us believe, the Child in man lives on secure in the twilight of his unconscious mind. And, in impulsive moments, the Child in his mind takes over the command of the behavior of the otherwise mature adult. For example, when the boss loses temper he starts: “You are always…”; when a junior starts cribbing against his superior, he starts: ‘He is always…’: when man and wife quarrel and the one raises the accusing finger against the other, he/she starts: ‘You are always…’, and the other party retorts: ‘Look, be reasonable, it is you who is always…’; and when a young Ranjha is making love to his Heer, he starts; ‘Look, dear, I will always…’ and the Heer in turn comes out with the claim, ‘I will always…’ and so on and so forth.

However, in official dealings, this is not fair. It is not fair to generalize from one incident. ‘Once’ is not always ‘always’. It has to be verified. Sufficient cumulative evidence is to be sought before a judgement is made.

So, an officer has to adopt a scientific attitude towards people and problems. Making sweeping generalizations based on scant evidence or information is not only at times embarrassing, it also damages the image of the officer, and may do irreparable harm to somebody and to some project.



- *With malice toward none, with charity for all.*

  (Abraham Lincoln)
- *Only the actions of the just smell sweet and blossom in their dust.*

  (Abraham Lincoln)

39

ABSORBING THE SHOCKS

What is unknown is feared. Similarly, what is unexpected gives a shock. The more unexpected the event, the more shocking it is, and there is a reason for it.

What you expect to happen never shocks you. The mere fact of expecting it takes the sting out of it. Why? Because, if you expect a thing to take place, just cannot do anything about it; you at least prepare yourself physically and mentally to face it. So, it does not shock you when it comes about. It only hurts you and that too not to that extent.

But events do not always take the logical course and people do not always go by reason. Hundred and one complex factor, mostly unknown and uncontrollable, govern the course of events that affect you, and the behavior of even highly educated persons is influenced by unconscious urges and complexes.

So, shocks there will always be. Come they must. You just cannot entirely eliminate the element of unknown and unexpected from human life.

A position of authority or an assignment of responsibility, or dealing with a cross section of humanity, is never short of such shocks or jolts. Some of these shocks may sweep you off your feet, may totally unnerve you, may break you physically or emotionally or both, or may frustrate you, paralyzing you into a

state of helpless inactivity, which, if it persists, leads to disastrous consequences.

So, the answer lies in evolving an attitude of absorbing shocks as and when they come in your way.

But what sort of shocks can come in your way? Roughly speaking, there are three kinds of shocks that can shock you:

1. Shocks from above (Seniors)
2. Shocks from below (Juniors)
3. Shocks from within (the family circle including friends)

Generally, we build up an image of the person with whom we come into contact in our official or personal capacity. We form an idea of his character and conduct. Based on that image of his personality, we build up a pattern of expectations of him, of how we would respond to such and such actions in such and such situations. We evolve a formula of predicting behavior of those around us. In ordinary situations, it may work as well. But sometimes it fails and fails completely. You may the shock of your life if your senior officer gives you hell when you least expected it. Similarly, rudeness, disloyalty or dishonesty on the part of a junior when least expected of him, may give you a rude shock, or may infuriate you. Unexpectedly odd behavior of close relations and friends may also give you a sharp jolt causing acute frustration, even sleepless nights.

As stated earlier, there is no escape from shocks of all kinds. We live in an imperfect world, populated by imperfect people. We cannot change the world, but we can certainly change ourselves and develop attitudes which can help us in absorbing shocks. The following observations might help to develop that attitude.

1. Expecting Shocks: We shouldn't be too cocksure about ourselves or about the people we deal with. Human behavior can never be precisely predicted. Hundred and one conscious and unconscious influences influence a piece of behavior; sometimes it is well beyond the control of the person himself. A senior is a senior. Undue liberties should never be

taken with him. One never knows when he starts using his powers and prerogatives (Losing temper is also his privilege).

2. Not Expecting Too Much: Expecting too much of anyone leads to shocks. Everyone has his limitations: physical, emotional, temperamental, educational, economic, official, etc. etc. You should know the limitations of those of whom you expect too much in a certain field of action. If you know their limits or handicaps in a certain area of action, you would appreciate or at least understand their unexpectedly odd behavior.

3. Greater Communication of Understanding: Most odd behavior results from some sort of misunderstanding based on some misinformation or misconception. Mostly people's conclusions are not incorrect; it is their premises which are incorrect and unfortunately very few people bother about their premises. They believe in whatever they hear or indulge in fantastic guessing. The result is catastrophic. The answer lies in establishing greater understanding in inter-personal relationships. Increased understanding of a person's personality and his limitations will reduce the chances of receiving shocks from him.

4. Faith and Confidence: An understanding attitude will help. Recognizing limitations will help, adopting an attitude of tolerance and patience will do good, yet shocks and disappointments will still be there. The real shock proof device is your own faith in God Who knows best and is the ultimate arbiter. Of course, faith in your own values also matters. You must have confidence in your own sincerity and integrity and be ready to face the unexpected difficulties:

چلا جاتا ہوں ہنستا، کھیلتا موج حوادث سے

اگر آسانیاں ہوں، زندگی دشوار ہو جائے



40

CAREER RIVALRIES

Rivalry is inherent in the very nature of career, be it business or a profession; career officers want to move up in the hierarchy of their respective organization to secure, in the main, three things: power, prestige, and security (in that order in most cases). It is a very legitimate desire and it has its basis in human nature. All human beings want the security of higher and richer standard of living. Career officers being naturally ambitious, desire the security of richer and better living coupled with power and prestige that higher position in the hierarchy promises. So far, so much the better. The problem starts when so many eligible candidates passionately compete for so few positions of power and prestige (however big the organization may be, the top positions always be smaller in number, while the topmost is only one in any hierarchy). So, there is bound to be hard competition between the principal or the potential contenders for the prize.

It is true that competition adds zest to life. It is the salt of life. But competition is one thing and rivalry another. Rivalry is irrational. Soon it becomes a passionate affair. It sets in motion a desperate struggle, if the stakes are high.

Why does competition assume the form of rivalry? In the main, there are two reasons for that, one external and the other internal.

a) Some social conditions generate and stimulate fierce rivalry for social and economic gain, whereas the opposite socio-economic structures wouldn't do so. All

depends on the value patterns of the society, on the ultimate values of the society and its practical goals as a community. In a commercialized society, social prestige and security go with the power and pelf one is able to grab by fair means or foul. Hence, the desperate and at times ruthless scramble for the higher and the higher positions in the organizations.

b) The second reason for career rivalries lies in human nature itself. Ambition, desire for domination, desire for recognition, desire for secure comfortable living and the fear of losing it, acquisitiveness, etc., etc., are the very warp and woof of man's emotional make-up, particularly that of the career-oriented personnel in the commercial, professional and government organizations. Therefore, in the best of the hierarchical organizations and in the best of societies, the career rivalries will be there in varying degrees. So, it would not be out of place if we had a look into the mechanism of career rivalries.

Career rivalry is not the problem of the efficient but docile mediocre in any hierarchy. It is the problem of the bright, talented and ambitious people. Such people are spotted early; the moment they enter the organization, the whole organization gets alert and keenly surveys their present and future capabilities and prospects, and adjusts its position accordingly. The subordinates of the new men may like them, yet some of their colleagues may get unconsciously jealous of them for fear of competition. Behind the cover of friendly relations, they may be disliked and feared if they happen to be ambitious. Bright and ambitious ones may not even fare well with the immediate superiors as well, in case the high-ups themselves happen to be of the same pattern.

In industrialized countries where a career is the be-all and end-all of life, career rivalries, sometimes when the stakes are very high, take the form of ruthless competition and malicious exploitation.

Psychologist A.H. Chapman in his book, *Put-offs and Come-ons* has graphically described the endless struggles that go on in business and professional hierarchies to secure the position of power and prestige. It will be interesting if one such typical case is quoted from Dr Chapman's book.

The case study concerns the chief executive of a big business concern, who has to choose one of the two main candidates, say X and Y, for the post of deputy chief executive. The big boss fully knows that X is more competent and more deserving of the two on the basis of extraordinary personal and professional qualities, but he also knows that his brightness and capability could pose a threat to his own position in the organization; in fact in his heart of hearts, he feels afraid of his competency and the charm. So, he takes pains not to advance the best man in the organization, vis X, instead he sponsors Y who is incapable of threatening his position as a chief executive. How does the boss do it?

Dr. Chapman has listed the following steps the boss takes:

a) He carefully controls the information that reaches the Board of Directors about X.
b) Carefully undermines X by mixing faint praise with strong overtones of condemnation.
c) Shrewdly prevents contact between X and all the people above.
d) Deploys the stratagem of annoying X to excess and ignore his successes. He harasses X in many other ways. He criticizes his failure in front of his subordinates.
e) Provokes X into a false step and catches him.
f) Discovers vulnerable spots in his character, i.e., a weakness for wine or women or a craze for posh living and lays a trap to get him, i.e., assigning him a pretty secretary who is fond of flirting, sending him to parties where strong drinks are served freely, letting him represent the firm in big deals in which high cut-back could be easily arranged, and when he is 'in', accuses him of a scandal, of intemperance and of

corruption. Thus, he exploits X's weaknesses carefully, viciously and systematically.

g) And if these under-hand tactics fail, he plays a couple of BS off against each other. He picks up two ambitious BS and gives them conflicting tasks, overlapping responsibilities, puts them on sharply competitive roles and then exploits their difference and conflicts to his own advantage.

Dr Chapman, who is a consulting psycho-analyst, adds that the unscrupulously ambitious boss does not necessarily win in the game, and even if he does, the end is sad. Unscrupulousness never pays. Sooner or later, the inexorable law of retribution starts operating and the Macbeths come to grief.

In career rivalries, it is not always the 'other'—the colleagues and the high ups—that are to blame. Sometimes the ambitious but inexperienced incumbent himself may tend to overreach himself, and thus annoy even his mature superiors who may be favorably inclined to build up his career, but the young man may be too ambitious and impatient, too immature, to go slow and behave discreetly, and in the process his colleagues and his superiors are disaffected with him.

The upshot is that some career rivalry is a part of the game. Brightness and competency may pose problems of interpersonal relationship in any hierarchical organization. Sometimes the bright incumbent himself is to blame, for brightness is one thing and maturity another. His overriding ambition may spur him into overreaching himself and thus provoke severe retaliation.



- ***So many deeds cry out to be done always urgently. The world rolls on. Time passes, seize the day, seize the hour.***

(Moatze Tung)

41

THE ANATOMY OF CRITICISM AND CRIBBING

A study of the motives of social criticism and cribbing reveals that people, by and large, indulge in criticism:

- in self-interest;
- in self-defense or as a measure of self-assurance;
- as projection;
- in principle;
- in ignorance; and lastly
- in fun, as a game.

Criticism based on Self-interest: It is willful. The intensity and range of willful criticism depends on what is at stake. Business, political, professional and career rivalries provoke this sort of unscrupulous criticism. More often than not, it takes the form of character assassination.

Criticism made in Self-defense: This is a common phenomenon in hierarchical organizations. Brightness, talent, efficiency, and hard work are qualities that are generally appreciated in a colleague but these very qualities, especially if they are coupled with devotion to work and integrity, may arouse unconscious apprehensions in some people. They may take the bright colleague, again unconsciously, as a threat to their own prestige and otherwise secure position in the organization. Their

feeling about him is usually that of ambivalence. They like him and dislike him, like him consciously and dislike unconsciously. They criticize him most passionately but see to it that they do so in the name of so high moral principle. Usually they would doubt his sincerity of purpose; they would accuse him of some ulterior motives, going all-out to put some unfavorable interpretation on his otherwise commendable performance. They would mix faint praise with strong overtones of condemnation on moral basis, for instance, a familiar comment runs like this: "Yes, he is hard-working, talented and competent, I concede, but I doubt very much if he is sincere: all this a cover to promote his sinister ulterior motives. By God, he is awfully ambitious and…", and this goes on. The purpose of this rationalizing is obviously to reassure oneself that there is nothing wrong with one.

Criticism based on projection: Projection lies in seeing in others the weaknesses, the motives that a person has in himself. A dishonest, selfish or lustful man may accuse others of the same weaknesses by projection and in doing so gain some mental satisfaction. It is an unconscious process.

Criticism based on Ignorance and Misunderstanding: In this case, the uninformed and immature critic presupposes certain things as facts and then proceeds to draw conclusions from the imaginary facts and condemns the culprit. This is done in good faith out of misunderstanding the real situation. Nonetheless the harm done is real.

Criticism made in Principle: Some of the criticism is made intellectually in the light of one's convictions and values. This sort of criticism is without the sting of spite. It tolerates counter-criticism, even welcomes it. This is done mostly in front of the opponent while the other sorts of criticism are carried out mostly behind the back of the accused.

Cribbing as a safety Valve: In the context of contemporary social situation, which is highly commercialized and ruthlessly competitive, life by and large is hard, stressful and

frustrating for most of the people. So, they indulge in criticizing high and low, right and left, this and that, just for the sake of and for the pleasure of criticizing. For the same reason, some people resort to abusing, to using obscene expressions. It lets the steam off. It serves as a safety valve. After violently criticizing someone in authority, one feels relieved of the tensions sustained in serving in a subordinate position. Some students get the same satisfaction in nicknaming their hard-driving teachers. Adolescent's revolt against the parents may just be an unconscious effort to assert their own identity. Housewives' proverbial hobnobbing together to compare notes on "how careless, how casual, how irresponsible, how lustful this horrible lot of husbands is, is yet another example of the game of let's-play-cribbing and should be taken in that spirit. Some husbands play their own game. They gleefully talk of women's stupidity, frigidity, rigidity, jealousy of husband's friends and what not, and in the end, they laugh it off in an uproar of mostly fictitious 'true' stories. However, no criticism is of one elementary color; many colors (motives) blend in varying shades to produce a piece of criticism or cribbing.



- ***Power corrupts and absolute power corrupts absolutely.***
  (Lord Acton)
- ***I disapprove of what you say but I will defend to death your right to say it.***
  (Voltaire)

42

WHO IS AT THE CONTROLS, PLEASE – THE CHILD, THE PARENT, OR THE ADULT

Understanding is a basic human need. It has a survival value. It helps to adapt oneself to the changing social situation. The more one understands one's environment, the better chances one has to adjust oneself to it. Of all the things man has wanted to understand since the dawn of his consciousness the most interesting and most intriguing questions are: Why do people behave as they do? What makes one man different from the other? What compels the same man behave differently in differently social contexts? And finally, can we tell before-hand that such and such persons would behave in this or that way in such and such situation? The practical value of the answer to these questions is obvious in the context of existing social conditions.

Nearly the latest approach is understanding social behavior of humans is Transactional Analysis (The latest is perhaps the socio-biology, which claims that the behavior of all species is genetically based). Transactional Analysis is an offshoot of psycho-analysis brand of psychology.

A transaction is a piece of social exchange. Transactional Analysis is a piece of social exchange. Transactional Analysis is a system of explaining the social behavior of humans.

Here are two typical transactions:

First Transactions: Safdar and Samia are the man and wife, young and happily married. Both are enjoying a hilarious comedy on the TV and are exchanging impressions in a light mood.

Samia blurts out: "Look, that hero is so awfully cute, isn't he? For God's sake, Safi, stop putting on weight that fast…it's so awkward. I swear by God; how handsome the slim hero looks! how smart! how cute!"

Safdar replies: "You are right, Samia, but don't forget the lovely heroine too…how exquisitely graceful she is! how awfully intelligent and understanding she is! A total woman, I must say! how lucky some people are! They get what they dream…"

Samia suddenly gets serious; she says:

"Do you mean to say, Safi, you are not that lucky? Do you mean to say I'm not the woman that you wanted to marry?"

"I did not say that".

"What you actually said amounted to saying that I know you don't love me; you are always nagging me".

Samia breaks into tears and leaves the sitting-room. Safdar does not retaliate, goes to sleeping room, and gently explains to her that he was only joking to tease her as she had teased him by alluding to his putting on weight; and he sincerely apologizes for having hurt her inadvertently. She too expresses her regrets for getting moody. Both laugh it off and again settle down for a show of musical concert. This time they share the same sofa sitting lap to lap and soon start discussing their plans

about the forthcoming child and the house they wanted to build, and so on and so forth.

A Second Transition: The same Safdar sleeps better and longer that night, gets slightly late for the office; the boss takes him to task, gives him a long lecture on the virtues of punctuality and proper discipline, eventually tones down to: “Look, man, your career prospects are bright. I have high hopes of you…” to which Safdar replies, “I’m sorry, Sir, very sorry indeed, it won’t happen again…Thank you, Sir.” As he turns around to leave, the senior officer, calls out, “Wait a minute, Safdar. There is a conference day after tomorrow, take this file and discuss the proposals tomorrow or so”

“Sir, I have already made my own notes in this regard and would take just a little time to put down my comments”.

“That’s fine!”

“Thank you, Sir”.

Transactional Analysis of these two transactions (social exchanges) will be something like this:

In the first transaction, it was *the child* in the wife that wanted to enjoy itself at the expense of her husband; when the husband retaliated, it was *the child* in him that prompted him to do so. When she broke into tears and left the room sulking and whining, it was again *the child* in her that was at the controls. The husband felt sorry and made an effort to patch up by apologizing for having hurt her; it was the adult in him who did so. And when he went all out to console her and reassure her, it was *the parent* who did so. The wife herself expressed her regrets over her moodiness: it was her *adult* in action. She laughed it off and flung herself in the arms of her husband; it was again the loving *child* in her that did so. And when they both again sat in the same sofa lap to lap, it was *the child* in each who did so. And when they discussed the future plans of the family, it was *the parent* that

was active in both. Lastly when they kissed each other goodnight, *the child* in each was again at the controls respectively.

In the second transaction when the boss took the errant young man to task, it was *the parent* who did so; and when he softened down realizing his situation (being young and newly married to a beautiful wife) and later when he appreciated his efficiency and competency, it was the boss's *adult* who did so. And when the young man quietly and willingly apologized, it was *his child* that did so; and finally, when he talked about notes of the case he made, it was *the adult* who talked so confidently and not *the child* in him.

The Concept of the Child, the Parent and the Adult: From time to time, people show noticeable changes in posture, viewpoint, mood, voice, vocabulary and other aspects of behavior. These behavioral changes are accompanied by the shifts in feelings in a given individual, a certain set of behavior pattern corresponds to one state of mind while another state is related to a different state of mind, which is often inconsistent with the first. A state of mind is called an ego-state in transactional analysis. Structural analysts think that these three-primary ego-states (states of mind) determine the human behavior either separately or in combination with each other.

Ego-states which resemble those of parents or parent figures (like teacher, etc.) are called the Parent Ego-states; those which are autonomously directed toward the objective appraisal of reality are designated as the adult Ego-sate which represent the emotional make-up of early childhood are described as the Child.

It is presumed that these three, primary ego-states or states of mind, either separately or in some combination with each other, are all the time at the controls of social behavior of humans. That is to say, at any given moment each individual in a social context, will exhibit a Parental, Adult or Child ego-states and that individuals can shift with varying degrees of readiness from one ego-state to another.

The meaning of Transactional Statements: *'That is Your Parent!'* means that you are now in the same state of mind as one of your parents (or parent substitute) used to be, and you are responding as he or she would with the same posture, gesture, vocabulary, feeling, etc. The parent lectures, scolds, teaches, lays down the law. The parent also feeds and cares for the children, gives and comforts, passes on moral values and traditions and is a pillar of the society. Playing the Parent means that one is playing the role of a parent-figure. Everyone carries his parents around inside him.

"That is your Adult!" means that you have just made an autonomous, objective appraisal of the situation and stating the thought processes, or the problems you perceive or conclusion you have come to, in a non-prejudicial manner. The adult is as neutral as a computer—in fact, it is a computer, calmly processing the information from the outside world. The Adult embodies the 'reasoning self'. Like a data processing machine, it has no emotions to distort the facts.

Everyone is capable of objective data-processing if the ego state can be activated. Everyone has an Adult.

The Adult should always be around to supervise. The Adult has to be there to keep peace between the Parent and the Child, and make sure they are operating on the right information and to decide when it is legitimate for each one of them to take over.

"That's your Child!" means that the manner and the intent of your reaction is the same as it would have been when you were a little boy. Everyone carries within him fixated relics from earlier years, which will be activated under certain conditions. So, to say, everyone carries a little Child inside him/her.

Actually, the Child is in many ways the most valuable part of personality and contributes to the individual's life exactly what the actual child can contribute to a family's life-charm and pleasure. A Child has creativity, curiosity, imagination and an

immense capacity to please and be pleased. A Child possesses great energy for ‘play’ and enjoys simple joys of life. A child trusts, quickly responds to overtures of love and affection. But the child also embodies all the feelings of frustration, irrational fears, sizzling jealousies and other complexes that were inevitable part of childhood. The child is impulsive. It has no control over surging emotions. Therefore, it whines, sulks or weeps or cries, manipulates others or throws a tantrum, to exploit the love of his parents. It is sometime selfish, greedy and aggressive. These feelings of childhood are stored up in the unconscious mind of an adult, ready to be triggered.

All the three aspects of personality have their survival and living value, and it is only when one or the other of them disturbs the healthy balance that problems of adjustment are created; otherwise each of them is entitled to equal respect and has to its own legitimate place in a full and productive life.

Most satisfying relationships can be established if the P—A—C (Parent—Adult—Child) can relate to the P—A—C of the other in what is called the complementary transactions. Friendship, marriage, in fact, all intimate relationships subsist on complementary exchanges. Share delight, pleasure, Child to Child; discuss Adult to Adult; talk over parental duties Parent to Parent; comfort each other Parent to Child. Some of your most satisfying moments are undoubtedly those when your enthusiastic Child greets the Child another. The spontaneous Child response is most satisfying in intimate personal relationships. So do not let your Parent or Adult intrude where it is not wanted:

اچھا ہے دل کے پاس رہے پاسبانِ عقل

لیکن کبھی کبھی اسے تنہا بھی چھوڑ دے

In order to have satisfying social relationships, you have to recognize your own P—A—C pattern and that of the other

person too with whom you are engaged in a transaction. In professional matters it is the Adult that has to be at the controls, in social relationships, the P—C equation may work better but when it comes to enjoyment on the playing field or in the ante-room, let the transaction be between Child to Child.

Ideally, a marriage has many complementary transactions as possible. Its richness can almost be measured by the number of ways in which the P—A—C of each can relate to the P—A—C of the other. By the way, the best thing you can do when a family fight is underway is to put your Adult in controls fast.

If you learn to identify your different ego-states, you may let them out, appropriately in your relationship with others.

If you learn to identify your different ego-states, you may let them out, appropriately in your relationship with others.

A distinguished transactional analyst writes: “Many marriage contracts are actually signed by the Child of each partner (It’s the Child who falls in love), and the marriage may sail along smoothly until one of the partners reneges on the contract. Typically, a Parental husband is happy with his wife’s dependent Child (A Doll’s House situation) until one day he expects her Adult to respond. Instead of her Adult, he gets her Child, and is annoyed”, which is not fair. In order to have a total wife, you have got to let her grow into a total woman.



43

TACKLING THE CRITICISM

Because just, unjust, even maliciously hostile criticism is very much a part of the game of a competitive career, you had better learn to live with it. In spite of petty rivalries and petty jealousies heroism is possible. It has been. Lives of great men all remind us of that.

But you have to be honest about your own values too. Do examine them. Do have a dispassionate look at yourself from afar. Analyze your own motives:

ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

You have a conscious mind, and unconscious one too, which partly reveals itself symbolically in dreams. Have a peep into the twilight of your unconscious mind. What your rivals say about you, may be all bosh, all maliciously motivated, yet if you keenly analyze it, it may give you a clue to you as to what is the climate of values and attitudes around, what real dangers are threatening your interests or it may, to your surprise, point out the direction where you have gone wrong, perhaps unwittingly.

Do look into who is criticizing, what his credentials are? Is he otherwise responsible and capable of mature thinking? Has he any vested interests in supporting or opposing you?

Lastly, virtue is power. It lasts. It gives self-respect and it gives security. As has been correctly said, "The best security is that which you give to yourself."



- *We believe much, know little.*

(Rousseau)

- *A man of great knowledge writes simply, a man of great wealth dresses simply, and a man of great understanding lives simply.*
- *There is a statue in every piece of marble.*

(Aristotle)

44

THE ROLE THAT THE BETTER HALF PLAYS

It is said that there is always a woman behind a great man and there is one behind a tragic fall too. Is it a fact or mere fiction? Is it the whole truth, or only a half truth?

Unfortunately, no sociological study has been made to determine what role the wives of leaders play in their career, or more specifically, what role the wives of career officers play in the success or failure of their career? In response to this question some may point out that the question itself is entirely irrelevant on the ground that an officer's career prospects and achievements have virtually nothing to do with his marital life. Is this assumption true? Those who reject this standpoint say that the query is worth looking into and their arguments are as under:

1 Of all the professions, the profession of arms is most exacting and demanding in terms of quantity and quality of work involved both in peace and war. The officer has to keep himself in a state of top preparedness—all the time. There is no let-up, no casual living, no easy-going sauntering. He has to remain conscious of his honor and prestige on duty and off duty, day in and day out. This hectic round of physical and mental preoccupation causes tensions naturally. Problems of interpersonal relationships crop up, in addition to the normal share of family problems; now who

is going to play the mother, the guide and the friend and closest confidant if not the loving and understanding wife? Secondly, an army officer has to live more often than not away from his kith and kin alone with his wife and children in a far-off cantonment; who else would provide a satisfactory and satisfying emotional base to him and relieve him of petty but nagging frustrations that are part of a career-oriented life?

An understanding wife who understands both people and problems can be a great asset in promoting the career prospects and, of course, also be a factor in promoting day-to-day efficiency. A relaxed man, a happy man works better and enjoys it.

The social life of an officer also demands that the better-half be of a pretty high caliber in social and emotional maturity and that with every rise in the officer’s rank there had better be a corresponding rise in her maturity and insight too. Higher rank calls for a proportionately higher level of understanding, sobriety and dept in interpersonal relationships in social circles.

This is, in the main, the viewpoint of those who think wives do play a part, indirectly of course, in the careers of their officer-husbands.

This stand-point, however raises some questions:

1. Is there such a thing as army-officer type wife? If so, what are her qualifications, other things being equal, looks, etc.?
2. How about career women? Do they fit in?
3. Is higher education—college/university education a must for this role?
4. Does marrying outside the family help?
5. What sort of compatibility is more important—emotional, intellectual or social?

These are some of the pertinent questions worth looking into.

The opposite contention is that what matters is not sophisticated but pure and simple house-wifely qualities. After all, Alexander the Great was quite happy with his homely, clinging-vine sort of wife, Bersiene (Alexander for the first time married A Greek officer's widow of Iranian blood during the eastern campaign) who was least bothered about his career.

Anyhow, one thing is certain that a career-minded officer has to be particularly mindful of his prospective needs while choosing his better-half.



45

IN DEFENCE OF SHYNESS

Shyness is a matter of temperament, a built-in trait. Being shy does not mean that one lacks intelligence or capability or efficiency. It only means that by nature, one is not expressive or communicative by word of mouth. But being not expressive or communicative does not imply that one does not have much to express or communicate. In fact, the other way round may be true. Because a shy person is usually more sensitive and more thoughtful, he may have a lot to express, a lot to communicate, which he may not be able to express and communicate in public or simply he may not like to do so.

A shy person does not enjoy talking or moving about in large gatherings. He is not talkative and volatile. He is not social, as saying goes. But he can talk and talk impressively to a small gathering. He does enjoy company of his close friends.

Shyness does not necessarily indicate a lack of confidence in one's powers and capabilities. It only indicates disinclination for public performance. Being an introvert—being withdrawing, being sensitive, avoiding unnecessarily public showing-up—is no fault of character: it is only characteristic of one's emotional make-up.

It has its advantages and the disadvantages. But unluckily disadvantages of being an introvert—shy, uncommunicative, withdrawing are played-up too much in the society. Unfortunately, there is a premium on being communicative,

expressive and volatile. It is thought that the one who talks more and freely and moves about briskly in a large gathering and enjoys public performance is more intelligent or more mentally capable too, which may not be the case. Being an extrovert, sociable, is a trait of temperament. Intelligence or talent is a different matter. An introvert has as much a chance of being highly intelligent as an extrovert has. In actual fact, an introvert is nearly always more sensitive and imaginative.

In Services, sociability and communicability is greatly valued. It is taken as indicative of confidence. It is so. But it is not the only indication of confidence. What is required is courage, will to fight and capability to inspire confidence, which a man of few words, shy of public performance, may possess in abundance.

It is worthwhile to find out the temperamental patterns of our war heroes of 1965 and 1971 wars. As no scientific study is available, it is safe to surmise from the biographical sketches of NH's (Nishan-e-Haider winners) that the majority of them were introverts, of serious, sensitive type, men of few words.

If such a study is made, shyness may not come out as any handicap so far as actual war performance is concerned as against the facile ante-room and conference room performance.

The crux of matter is that, apart from cases of extreme morbid shyness, normal shyness, which results from the temperamental pattern, is no disqualification of any field significance. Introverts, other things being equal, tend to be more hardworking, more sensitive, more conscientious, more dependable, more original and imaginative. If one does not talk much, it does not mean that he does not understand much. If one dos not express his feelings openly, it does not mean that he does not have feelings at all.

A shy person, since he talks less, thinks more, feels more. He is more self-conscious—may be a little too much at times—

and does more self-examining. Hence, he may take more concerted effects to improve himself.

It may not be a war handicap, or a professional handicap, but it is a social handicap nevertheless. A shy person is at a disadvantage at a social gathering, especially at the mixed one; and in love affairs, he may not fare well (in the beginning at least). Ghalib says:

ہو گئی ہے غیر کی شیریں بیانی کارگر

عشق کا اس کو گماں ہم بے زبانوں پر نہیں

As psychologists and anthropologists have recently been discovering, human beings instinctively mark out territories and zones which they use and react to in various ways. Edward T. Hall, an eminent anthropologist, has identified four separate distances at which most people operate: intimate, personal, social and public.

Not everyone is capable of handling all four distances with equal ease. Some people feel uncomfortable in public spaces (stage, a lecture platform) or social situations (a large dinner party); others can’t endure being close to people, including quite often those who have right to expect such closeness.

Why are some so eager to keep a distance? Reasons are varied. But key-point is this: those who tend to be withdrawn are usually responding to their own psychological needs.

So much the better. Let everybody get on with his own pattern of personality. What matters is the contribution one makes to the society he lives in, not this or that temperament:

رگوں میں دوڑنے پھرنے کے ہم نہیں قائل

جو آنکھ ہی سے نہ ٹپکا تو پھر لہو کیا ہے

46

EXPLOSIION OF EXPECATIONS

In the countries of the third world, there is an explosion of expectations. Too much is expected in all areas of development—economic, social and political, and that too, very soon. The leaders in these lands are no exception. They are expected to clear the back-log of backwardness accumulated over the centuries almost overnight.

This explosion of expectations on the national level has its counterpart on the personal plane as well. In the pre-independence ear, the career opportunities were few and far between; education was restricted and society was strictly stratified. Upper class jobs conventionally and conveniently went to upper class people and middle class and lower-class people by and large could hardly hope to get across social and economic barriers. With the advent of independence, there is virtually an explosion of facilities and opportunities—class barriers have almost broken down. A host of promising and ambitious young people have moved up into class I jobs. This rise, however, is not always an easy enterprise.

Lower middle-class parents have to struggle very hard and very long to put their children into positions of power and prestige. They make immense sacrifices, undergo acute deprivations, and willingly deny themselves legitimate pleasures and comforts only to get their growing children well-educated. They are able to do so because they identify themselves with their children very closely. They project themselves into them so completely that they become one with them. They bring them up

with their sweat and blood, literally (only oriental parents can do that). So, it is but natural if they become over-possessive about their children when they grow up. Their unconscious identification with their children leads them to think, again unconsciously, that they (the children) are only an extension of their own 'self' and, therefore, they (parents) have a right to be possessive about them. As they had given their love, entire and whole, to them, they should also in turn submit to their will and whims, entirely and wholly. This attitude gives rise to a lot of expectations from the children that have risen high on the social and economic ladder. Thus, too high parental expectations confront the children with multiple problems.

The situation gets further complicated when the young officer decides to marry outside the family. He may do so for emotional, social or economic considerations—all legitimate considerations in their own right—but this adventure may also involve a new spectrum of hopes and expectations from the in-laws and from the wife herself. She too may have her own Pandora's box of expectations to open, and last of all, the officer himself has his own expectations of himself, his own ambitions, and the expectations of his superiors which he has to live up to, if he wishes to make a career in the organization.

Thus, a young officer may find himself caught up in the whirlpool of expectations, often contradictory, even irreconcilably conflicting.

It is a complicated problem. The purpose of this chapter is only to highlight a situation that worries some officers quite a lot and strains their relations with their close relations and which ultimately affects both their happiness and efficiency. However, the following observations might be considered:

1. Explosion of expectations should be expected as a natural phenomenon in the new context of contemporary life and therefore one ought to be mentally prepared to tackle it.

2. Perhaps the first step towards tackling the problem, would be take stock of a whole spectrum of expectations from all quarters. However, conflicting they may be. Secondly, these expectations should be analyzed into neat categories—emotional, social, economic, etc. And thirdly, the motives behind each category of expectations have to be pin-pointed. Now pin-pointing the motives of expectations is not an easy task. It is all the more difficult when there exists a generation gap leading to communication gap. Usually there is a communication gap in the conservative middle-class families. Old parents do not like to talk out their expectations and frustrations. On the contrary, they tend to show their displeasure and dissatisfaction by suppressed sulking and assumed indifference. Cold anger always hurts more. And the children dare not come out with their side of the story and with their limitations. Officers coming from middle class, without much social and economic backing, may find it awfully difficult to stabilize their newly earned position of power and prestige and may have to struggle still harder to stay where they have reached—a situation which is not always appreciated by those outside the stream.

Lastly, it may be suggested that parental expectations usually have emotional overtones rather than economic overtones. Parents want ego-satisfaction more than any other sort of gratification. So, parental expectations deserve to be given most charitable interpretations keeping in the view the generation gap.

Expecting is a form of dependence. Expecting too much amounts to depending too much. And depending too much spring from a sense of insecurity.



- *Education makes a people easy to lead, difficult to govern and impossible to enslave.*
- *A good teacher is not a candle-bearer, he is a candle himself.*
- *Man is the measure of all things.*

(Sophists)

Take Time

Take time to laugh
It is the music of the soul
Take time to think
It is the source of power
Take time to play
It is the source of perpetual youth
Take time to read
It is the fountain of wisdom
Take time to pray
It is the greatest power on the earth
Take time to love and be loved
It's a God's given privilege
Take time to be friendly
It is the road to happiness
Take time to give
It is too short a day to be selfish

(Anonymous)

PART THREE

VIEWS AND VISIONS

47

ELEMENTS OF LEADERSHIP

ARISTOTLE'S VIEW

Leaders have been there in all societies and in all ages. Thoughtful persons have tried in all times to find out what makes a leader. Perhaps the oldest analysis of leadership is that by Aristotle, the great Greek philosopher of 4th century B.C. who tutored one of the greatest military leaders of the world, Alexander the Great. He says a good leader must have ETHOS, PATHOS and LOGOS.

"Ethos" is his moral character, the source of his ability to persuade, to inspire. "Pathos" is the ability to touch feelings, to move people emotionally. "Logos" is his ability to give solid reasons for his action to move people intellectually.

On all counts, Ethos is the hard core of leadership. Leadership implies followership. Followers will not willingly submit to the will of the leader if they are not genuinely impressed by his ability to hold on in the face of all those temptations which they themselves find hard to resist. People like to follow the persons who do not display the same weaknesses which they themselves have. The feelings that their leader is above the weaknesses they so easily give in to, gives t hem a sense of confidence in his leadership.

A second trait on the list of Aristotle is 'Pathos'—the ability to move the followers emotionally, the capacity to inspire.

A leader must arouse a feeling of awe in his followers. He must move their hearts. He can only inspire when he himself is inspired by an ideal. He can move others when he himself is passionately moved by a great purpose which can be shared by those whom he intends to lead. If he is sincere, if he is genuine, he really feels strongly about what he says to others, his enthusiasm, his fervor, will inspire others. They will accept him as their leader. They will respect him for his "Ethos" or character and they will love him for his "Pathos" or sincerity and will willingly follow him through thick and thin. For followership is eventually based on a sort of faith. Once this faith is established, no obstacle can shake it, no doubt can attack it.

Great leaders have great ideas and inspire the teeming millions, but a young officer can have his own ideal in his own humble way, can feel strongly about it and if he does so, will inspire his men and can do a lot to achieve his objective with their willing cooperation.

The third element according to Aristotle is 'Logos'—The leader's ability to move his followers intellectually, to convince them rationally of his move. Aristotle was a philosopher and perhaps he was talking of an ideal leader in an intellectually advanced society. It is true that a true leader must be more intelligent, more shrewd, more experienced than the fellows he lead, but the intellectual prowess is perhaps not, in most conditions as essential element of leadership, for the simple reason that leadership and followership involve action and intellectually plays but a minor role in producing action except in exceptional cases.



- *Character is caught rather than taught.*
- *A habit is ten times nature.*
- *The end is where we start from.*

(T.S. Eliot)

48

IQBAL'S VIEW OF IDEAL LEADERSHIP

Iqbal's poetry abounds in describing the qualities of leaders and super-leaders in poetic style, for instance:

نگہ بلند، سخن دلنواز، جاں پُر سوز
یہی ہے رخت سفر میر کارواں کے لیے

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

کیا تو نے صحرا نشینوں کو یکتا
خبر میں نظر میں اذان سحر میں

This is lofty composite image of a dynamic leadership which combines within itself the best values of head and heart. However, fortunately there is a reference to his views on leadership in his prose writing too, which reproduced below.

In the course of a lecture delivered as early as in 1910 at Aligarh, Iqbal said; "There exist three types of people who become objects of universal admiration and imitation:

First, the valor type, drawing upon the physical qualities. Second, the connival type, taking a due share in all the pleasures of life and combining in himself the virtues of liberty, generosity and good fellowship. Third, the one that holds the ideal of self-control and is dominated by a more serious view of life."

Applying the criteria to the evolution of the Muslim community in the Subcontinent he said:

"Temur represented the first type. Babur combined the first and the second. Jehangir embodied pre-eminently the second, while the third was foreshadowed in Alamgir, whose life and activity forms, in my opinion, the starting point in the growth of Muslim nationality in India."

"To me the ideal of character foreshadowed by Alamgir is essentially the Muslim type of character, and it must be the object of all our education to develop that type. If it is our aim to secure a continuous life of the community, we must produce a type of character which, at all costs, holds fast to its own, while it readily assimilates all that is good in other types, it carefully excludes from its life all that is hostile to its cherished tradition, and institution."

A few months before this Aligarh address of 1910, Iqbal in an article entitled 'Islam as a Moral and Political Ideal', wrote in 1909, "A strong will in a strong body is the ethical ideal of Islam."

رزم حق و باطل ہو تو فولاد ہے مومن



49

LEADERSHIP – PLATO'S VIEW

Introduction: Plato, one of the greatest philosophers of the world, wrote his great work. The Republic, in Athens, Greece, nearly two and half thousand years ago.

The Republic is one of those great books that have influenced the world profoundly. It is a Utopia, the first one on record. It describes in detail an ideal state, including many vital questions of political theory and practice, and it also discusses an eternally vital question of philosophy, ethics and psychology as to what is justice, what is good, what is pleasure, etc., etc. In fact, *justice* in all aspects is the main theme of whole book.

It is the form of informal dialogues between Socrates, Plato's brothers and a few others. Socrates, Plato's teacher and mentor, is the main speaker. He uses his famous Socrates method—Cleverly manipulated question-answer form of discussion, in the Dialogues.

In the third book of *The Republic*, Plato through Socrates, discusses the question of the selection and education of the warrior guardians/officers of his ideal state. The regular-

guardians of the Republic—the philosopher kings—will also be chosen out of this warrior-guardian's class. So, it is this class that is going to play the most vital role in the Republic.

These views, deserve a special study for another reason too—both Socrates and Plato had themselves been soldiers. Socrates fought for Athens, and Plato as a young man had served in the Athenian Army as an officer for three campaigns and had won an award for valour too.

Nature and Nurture of the Warrior Guardians (Officers): In an ideal state which is perfectly or ideally just, the leader, both political and military, have to be ideally *just*. Following is the gist of what Socrates says in *The Republic* about the selection and training of this specialized class.

Of all the professions, that of the guardians (officers) has the most specialized requirements, both of natural aptitude and education. By nature, the men chosen for this role, in addition to being strong, quick and able-minded, must also combine contrary traits of aggressiveness and gentleness. For, if a man was aggressive only, he would be neither subject to command nor would he cooperate with his colleagues, and if he were gentle only, he would make a sorry warrior, indeed.

But natural aptitude is not sufficient to make a guardian (officer). A very specific education is required. There are two sides to the education of the guardian (officer-leader):

a) Gymnastics (physical training)
b) Music (Music here refers to whole range of Muses: art, literature, philosophy, etc., as well as song). Gymnastics would develop the warrior-guardians' naturally aggressive traits, and Music their gentle traits.

Socrates is so extraordinarily keen to save his guardian-warriors from the corrupting influences that he suggests the following measures to be taken:

a) “Literature meant for their study is to be minutely censored; even the divine characters (gods in Greek mythology) should be portrayed with certain attributes; likewise, the superhuman heroes should always be portrayed as worthy models of imitation.
b) “The would-be guardian-warriors should never hear of heroes fearing death or even feeling remorse for those killed on the battlefield.
c) “They have to be so educated from earliest childhood that they fear slavery more than death.
d) *“Moral laxity, love of money, and intemperance of any kind* are traits which the guardian warriors should not be encouraged to adopt.
e) “Like the gods, heroes in literature should not be shown lying, even though a few guardian-rulers will be permitted to lie in certain circumstances in the interest of the state.
f) “Stories which portray men living unjustly and yet successfully would be inappropriate to tell the young guardians-to-be.
g) The guardians cannot act any other role than that of the guardians. Thus, Socrates eliminates all drama from the curriculum of the guardians for they should not be made to speak the words of slaves or criminals or any other non-virtuous men.
h) Moreover, the words, the tune, and even the rhythm of the songs have to be controlled.
i) “In visual arts too, i.e. painting, sculpture, as in literature and songs, strict censorship must be enforced to eliminate licentious themes.”

These are nearly impossible conditions to achieve, but it has to be remembered that these are ideal conditions for an ideal state—a state which exists only in idea. But these rules and regulations

do point to an ideal of the training for the young officers who have to be irreproachable in personal character and conduct. Socrates further reviews how important music (fine arts or liberal education) is in educating the guardian-rulers and warriors. Music surrounds them with noble models of beauty and grace, which infect their souls. Of course, the music will be as noble as the artists who create it. Thus, all guardians and artists, pupils and teachers, must yearn for the highest qualities of the soul. The earnest desire for order and beauty is a love surpassing sensual love. Socrates concludes. He insists that this love of the beauty should be given a fitting place in the curriculum of Music (general education).

The two most important gymnastic regulations are sobriety and strict diet, the avoidance of courtesans as well as improper foods. The same principles of simplicity, harmony and temperance which determined the Music curriculum for liberal education or fine arts appropriate for the guardians, will also serve as guides to their gymnastics.

Music (humanities) and Gymnastics (physical education) are both necessary to the education of the guardians. Without music, Gymnastics would only produce an over-aggressive, insensitive, proud and feeble-minded class of beasts. But without Gymnastics, Music (cultural education) would produce effeminate, impractical weaklings.

Socrates' main concern is the education of soul (mind) because only a just soul (balancedly developed mind) produces the just man, the ideal warrior-guardian and the ruler-guardian of his ideal Republic.

He condemns Gymnastics because in addition to its effect upon the body, Gymnastic also exercises an effect on the soul, making it more disciplined, more unified and more temperate.

Hence, all education, Socrates surmises, ultimately serves for the training of the soul (mind) either directly or indirectly.

Socrates' recommendations follow the familiar precepts of a sound mind in a sound body. In the course of the Dialogues, Socrates, makes some thought-provoking remarks about the living conditions and social life of his ideal army officers. Socrates devises a true community for them. They would hold all possession in common rather than private possessions, because the basic principle of specialization also prohibits an auxiliary (officer) from being a house-keeper, trader, financier or a land-owner. They would have their expenses paid by the other citizens, but they themselves would not be 'defiled' by handling the money.

These restrictions may seem to be too hard on the Services personnel of the ideal Republic, but Socrates has a reason to prescribe such a hard regimen for his ideal warrior class. He says, "If the soldiers (officers) were free to revel, acquire property and so forth, they would thereby diminish their effectiveness as warrior-guardians and everyone would suffer. In this context, Socrates makes a thought-provoking observation. For the state to be wise, valiant, temperate and just its guardians both political and military have to be wise, valiant, temperate and just. He warns the guardians against 'defiling' themselves by handling too much money so that their courage is not compromised by the corrupting influence of amassing wealth.

Since the unswerving valor of the officers is so far-reaching in its effect, Socrates emphasizes the paramount need to select them carefully and to educate them properly. He likens this to the practice of a wool-dyer who selects only the whitest wool, and then treats it to make it even whiter.

Postscript:

It will be of some interest to reflect on the views of Socrates in relation to the training and education of the warrior-guardian class of the ideal state:

1 **Equality of Men and Women:** There is nothing in the constitution of women which would affect their ability to administer. Mentally women share the same talents, though men are endowed with them to a higher degree.

2 **Women Officers:** The desirability of allowing women to become officers and guardians lies in the greater potential manpower available. If men alone were available, it is conceivable that to fill the ranks men of inferior qualities might have to be enrolled.

By Socrates' plan, the officer/leader class would be composed of the best individuals of both sexes, governed by the same rules and nurtured by the same education.

3 Women and Children, Common: Socrates maintains that (in the Republic among warrior-guardians class) all women would be common to all men; that is; no man lives with any woman exclusively.

Furthermore, no child would know anyone as his own parent, but all children would be raised in common in the military community exclusively established for the officers.

Moreover, Socrates explains that sexual intercourse among the young guardians must be carefully controlled. Superior individuals should be united with each other as often as possible. Inferior individuals should be united with each other as seldom as possible. Offspring of the first type would be reared well but not the offspring of the latter.

This control of the sex life of the guardians would be established by means of an elaborate scheme.

Men would be eligible to participate in the ceremonies of procreation only between the ages of twenty-five and fifty-five and women between twenty and forty.

As a further corollary to the community of the officers, Socrates suggests that children of the officers should go on military campaigns with their parents to learn the art of war.

4 Punishments and Rewards: "Cowardice ought to be severely punished by removal of a guardian's rank or even dishonorable discharge. Capture should be penalized—the enemy may do as they please with any guardian who allows himself to be taken prisoner.

"On the other hand, valor ought to be rewarded with wives to satisfy guardian's love, the finest foods to satisfy his taste and honour from hymns, sacrifices and other distinctions."

Most thought-provoking observations, indeed!



- ***The wisest man will make a slip; the most stupid man will have a bright idea.***
- ***One heart cannot serve two.***

50

FIVE PERSONALITY PATTERNS OF LEADERS-PLATO'S VIEW

Plato, in the Republic, puts across the idea of five patterns of personality of the leaders corresponding to the five types of the government he visualizes.

1. **Aristocratic Personality:** The first and ideal pattern of personality is aristocratic. Most remarkable characteristic of this type of personality is that it is ideally just. It is justice personified. There are three aspects of the self—rational, irrational and passionate. The rational principle rules in aristocratic personality which makes him ideally just. The just man is better and wiser because he does not have to compete in justice, as must be unjust injustice. A just man is stronger because he is not weakened by internal conflicts as is the unjust and a just man is happier because his governing agent, the soul (or self), is good and rules him well, whereas the unjust person's soul is troubled and therefore rules him ill.
2. **Timocratic Personality:** Timocratic personality is dominated by passions instead of rational principles. He is governed as much by the passionate as by the rational. He compromises between the two and makes the love of honor his governing principle. (in him we have the ideal practical leader/officer by our standards).

3. **Oligarchic Personality:** Oligarchic type neither has the balanced reason of the aristocratic (ideal) guardian-ruler nor the passionate nature of the timocratic leader. Rather, he is guided by greed, the getting and keeping of money. He over-values the importance of money. He would even deprive his various appetites to protect his board. This would cause internal conflict. For example, he would not give up any of his money to acquire fame. In rivalry, he wouldn't risk more than a small portion of his resources and thus would inevitably lose. His irrational desires long for the respectability of seeming kind, but money-making (and his concomitant way of life) is his strongest ambition.

Socrates in the course of the Dialogues makes very pertinent and searching observations as to why this deterioration in the rulers/leaders takes place. It so happens, according to Socrates, the love of honor is replaced by the love of money. The foundation for this change in character are laid as soon as the private ownership of property is permitted to the ruling class. Then the leader/rulers strive to gain more property, not merely to satisfy their own desires, but also to keep in step with other materialists. The more wealth is valued, the less virtue is valued. Eventually, wealth is valued to such a degree that if replaces military services as a prerequisite for holding office.

This is injustice. The ruler/leader cannot do justice to his obligations as a leader officer, if he is a land-owner, financier and the warrior, all in one.

The oligarchic personality in fact lacks courage too. He thinks that the timocratic principle—power through honor—is precarious one. It has to be earned and deserved every day. So, he chooses, in the words of Socrates, a safe nest-egg, power through wealth, which proves to be his undoing, eventually.

4. **The Democratic Personality:** The fourth personality pattern of the leader/ruler is democratic (anarchic is the modern equivalent).

The democratic or more truly an anarchic personality is free-for-all-type. It discredits reverence and temperance as virtues, and credits insolence, license and shamelessness. The democratic (anarchic) man, in the name of liberty, satisfies every desire. He lives a very inconsistent life. His life is chaotic, purposeless and directionless. There is no integrative force to pull the opposing forces of the self together.

5. **The Tyrannical Personality:** The tyrannical personality (corresponding to dictatorship) has its origin in the desire to satisfy the multitude of irrational desires. The rational element of the soul has no control over the irrational desires and the tyrannical individual indulges in feasts, carousels, luxuries, prostitutes, all of which are costly. After exhausting his own resources, therefore, the tyrannical man will look for other sources of money. Eventually, he will come to demand money of his parents. He will regard this as a right. If his parents do not give in to him, he will cheat them, fight them, even punish them. For the sake of his harlot he has become a parricide. Once the lawless desires have been let loose, there is no crime beyond the tyrannical man.

   With all his pleasurable indulgences the tyrannical man (disintegrated man) ironically is the most miserable of men. Throughout his life, he is either someone's slave or someone's master. He is never anyone's friend. He never knows true freedom, for he himself is tyrannized. His wanton desires have overruled the best part of his soul. He is forever troubled and fearful. And the most miserable of tyrannical men, according to degree, is the public tyrant who can trust and depend on no one and must flatter and deceive everyone.



- ***You can deceive your seniors but not your juniors.***
- ***Do a hasty thing slowly.***
- ***Learn more, then you will know how much more you need to learn.***

APPENDICES

Self-Image

(A dialogue with a Psychologist)

Question: Sir, what is the importance of Self-image?

Answer: Self-image is a major factor in making or unmaking a man's career. It's the key to one's rise or fall. It is at the root of one's happiness or unhappiness. Much depends on one's Self-image. Self-image is the base, the foundation, the moving force of personality.

Question: Isn't the IQ, the inherent mental ability that counts?

Answer: I.Q. does count but it's not the deciding factor. In fact:

Life's battles don't always go

To the stronger or faster man

But sooner or later the man who wins

Is the man, who thinks he can!

It's one's thinking about one's Self, the Self-image, that makes all the difference, not the I.Q. nor any other one single factor.

Question: What is exactly the concept of Self-image?

Image literally means 'mental picture' or idea. We do think in image. For instance, when we talk of a person whom we know intimately, there comes in our mind immediately, an image of his look, of his physical features and also at the same there flashes across our mind an image or idea of his 'Self', of what he is from inside, his character, his personality. We love or hate a person in the light of his or her image in our mind. Similarly, everyone has two images of himself, one that of his physical form and the other of his 'Self', of his inner strengths and weaknesses. It is this idea of one's inner Self, it is this thinking this belief about one's limits and limitations, that in modern psychology is called Self-image. The discovery of the century is the discovery of Self-image. The research says that Self-image is the key to human personality. Change the self-image and you change the personality. The whole spectrum of attitudes, the whole life-style of a person undergoes a drastic change if his Self-image changes.

Question: Self-image is of how many types?

Answer Broadly speaking, of two types:

a) Positive or high Self-Image
b) Negative or low Self-Image

Question: Which is more effective?

Answer: Self-image, be it good or bad, high or low, positive or negative, is by its very nature very accurate and effective. It goes on building or destroying the personality all the time. Therefore, every care is to be taken by the parents, by the teachers, by the executives and by the Commanders that a positive, not negative Self-image is build-up, for the quality of performance more or less wholly depends on the quality of Self-image. A student with high Self-image is bound to excel at academics, a G. C., and officer with positive Self-image would definitely do better at all Courses and also on the battlefield with cannon on right and cannon on left of him. A person with honorable Self-image would always behave honorably. At the

roof of character is Self-image, the higher the Self-image, the better the character, the better the performance in peace and war.

Question: How is the Self-image made?

Answer: One thing is certain that like I.Q. or temperament, Self-image is not something that a child is born with.

Question: Then how does one get it?

Answer: Mostly from three sources:

a) From his own experiences especially those in early childhood at home and in the school.
b) From his environment, from the treatment meted out to him; from what others around him, go on suggesting to him about his worth, or capabilities as a person. Social suggestion of this kind or that counts a lot.
c) On the basis of what he has been himself experiencing and what others have been suggesting to him, he himself starts suggesting to his Self—whether he is worthwhile or otherwise. This thinking about one's self (auto-suggestion), this belief about one's inner limits and limitation, this idea of his 'Self' is his Self-image. A very significant characteristic of Self-image is that it is Self-motivating. Urged by one's Self-image, a person so to say, compulsively acts out the role set by it. Self-image thus becomes the motivating force behind what a person does and what he does not. A high self-image urges him to go ahead, to undertake great tasks, to meet highly demanding great equally rewarding challenges. The high self-image makes him say to himself: I can, I will and he does. In case of low self-image, the response is other way round, i.e. in the face of a task, a challenge, an opportunity or a rewarding option, the Self-doubt makes him think: I can't and he doesn't.

Question: Does the self-image act consciously or unconsciously?

Answer: Mostly unconsciously.

Question: Why is it so that a positive self-image makes a man so dynamic, so creative, so energetic, so go-getting in short, so successful?

Answer: There is a psychological reason behind it, nothing on earth is greater than human brain (mind) in its potential. Even a genius uses only 10 to 15 percent of his brain power. Each one of us is capable of much greater achievements than what he actually achieves.

Question: What is the role of self-image in making a man make use of his brain-power?

Answer: The research says: a high self-image releases the brain power in successive waves of energy; consequently, all his faculties, including imagination function better at a higher pitch, so much so that even his bodily resistance increases. Hence a person with a positive self-image is generally so active and so effective, whereas the low self-image conversely retards the mental powers, the brain-cells get dried up, therefore, the faculties function at the lower ebb. The whole body-mind complex suffers from low voltage of energy. Debility sets in, depression follows.

Question: Can Self-image be reconstructed?

Answer: Yes, it can be reconstructed.

Question: How?

Answer: The miracle of a man is that he can change for better, (and for worse too). If the old emotional scars are removed, if the self-confidence is restored, a new self-image can emerge and it does emerge. Extend the image and you extend the area of success. A new realistic self-image gives a person new capability, new talents, and turns the failure type personality into success type personality.

Question: Does self-image affect one's attitudes?

Answer: The self-image you create for yourself, exerts its influence on all aspects of your life. A person with positive self-image is not only more self-confident, he is more tolerant, more flexible, more cooperative, more loving, more sympathetic and less autocratic, less prone to suspicion and jealousy.

Question: Sir, you have talked about the Self-image of individuals, what about the Self-image of peoples, of a community, of a nation?

Answer: Yes, the peoples, the communities, the nations too have their respective self-image. It's pride in their culture, in their history and in their beliefs, that constitutes their Self-image.

Question: Sir, could you sum-up the whole discussion for us, the young people?

Answer: Shakespeare said: "Ripeness is all." I would add: ''Self-image is all."

If you think you are beaten, you are
If you think, you dare not, you don't
If you like to win but you think you can't
It is almost certain, you won't;
If you think you'll lose, you are lost
For out of the world, we find
Success begins with a fellow's will
It's all in the state of mind.



- *Proper study of mankind is man.*
  (Alexander Pope)
- *They also serve who only stand and wait.*
  (Milton)
- *To err is human, to forgive divine.*
  (Alexander Pope)
- *All sufferings have their rewards.*
  (Mark Twain)

Self-Image

You are what
You will yourself to be

In the great kingdom of mind
Your fashion
In the precious mold of thoughts
The motive powers
That shapes
Your destiny
For
What you think is what you will become
The will is never dumb
Remember
When your life you plan
What has been wisely said of man
"This I can I think I can."



- *Do not condone a small evil, do not pass by a small courtesy.*
- *One word can save a nation, one word can also destroy a nation.*
- *A man in a hurry has no wisdom.*

THE SIXTEEN PERSONALITY FACTORS ANALYSIS

What factors, other things being equal—the professional training, motivation level etc,—would determine the difference in the individual performance of a group of people in a given situation: for instance a company action against an invulnerable enemy post, that too in adverse circumstances? Secondly, which team will win in the finals of an Olympic game, when each side more or less equally skilled and motivated, is locked in a desperate fight for a gold? For a layman these are difficult questions to answer. But a psychometrist if confronted with the same set of questions, would confidently undertake to tackle them and he would do so by utilizing the technique what is called scientific Analysis of Personality based on 16 P.F. Objective test.

The concept of 16 P.F. (Personality Factors) Analysis

1. Raymond B. Cattell the chief protagonist of the theory of scientific analysis of personality, in the course of pioneer researches on personality testing through objective media, came to the conclusion that the visible variance in achievement in various areas of human activity, is not mainly due to either abilities or motivation. He says that about 20 percent performance is associated with motivation as confirmed by the Motivation Analysis Tests. And about abilities, Cattell observes:
2. "The co-relation typically found between an intelligence test and school achievement is around 0.5. This means that 25 percent of range observed in achievement is associated with the intelligence

variability in the particular population. Or, looked at another way, if we could instantly eliminate differences of intelligence or take a lot of people all chosen to be just at the same intelligence level, the variance in school performance would still be appreciable, namely 75 percent of what it is now".

3. So, according to Cattell, there is something else too that has to be reckoned with i.e., personality. Finally, he concludes: "Recent advances in ability, personality and motivation testing indicate the three modalities are very roughly equal in their contribution to achievement and that they account for about two-thirds to three quarters of variance in individual performance."
4. This striking finding was of tremendous practical importance for Selection Boards of industrial and defense organizations, marriage bureaus, consulting psychologists and above all for the teachers and parents. So the personality psychologists like H.J Eysenck and S.B. Cattell went all out to devise ways and means of personality testing and came out with an elaborate and intricate system of analyzing personality scientifically.
5. Cattell has drawn up a list of sixteen personality factors or source traits, which in varying combinations constitute the pattern of a personality and which basically account for variance in performance and achievements of various persons even if the situation and other things are held constant.
6. These factors or dimensions have been significantly symbolized by the letters of the alphabet from A to Q4 in the descending order of power and significance. Seven of these are tabulated as follows. (A + shows a positive rating and A – its antithesis, a negative rating or its opposite elements).



- *Giving grudgingly is no giving*
- *The gift of things is never as precious as the gift of thoughts.*
- *To receive a present handsomely and in the right spirit, even when you have none to return is to give one in return*
- *We give of ourselves when we give the gifts of the mind – ideas, dreams, purposes, principles, plans, inventions, projects, poetry etc.*
- *Do all the good you can*
  By all means you can
  In all the ways you can
  In all the places you can
  At all the times you can
  To all the people you can
  As long as ever you can.

1. Source Trait A. (Affecto-vs-Sizothymia)

A+Positive Profile		A- Negative Profile
Good-natured, easy-going	vs	Critical, grasping
Cooperative	vs	Obstructive
Attentive to people	vs	Cool, aloof
Soft-hearted	vs	Hard, Precise
Trustful	vs	Suspicious
Adaptable	vs	Rigid

Factor A in Questionnaire responses

(1) I would rather work as:
(a) An engineer (b) a social science teacher
(2) I could stand being a hermit
(a) True (b) False
(3) I am careful to turn up when someone expects me
(a) True (b) False
(4) I would prefer to marry someone who is:
(a) A thoughtful companion (b) effective in a social group
(5) I would prefer to read a book on:
(a) National social service (b) new scientific weapons
(6) I trust strangers
(a) Sometimes (b) practically always

2. Source trait C, Ego-strength-vs-emotionality and neuroticism

C+		C-
Mature	vs	Unable to tolerate frustration
Steady, Persistent	vs	Changeable
Emotionally calm	vs	Impulsively emotional
Realistic about problem	vs	Evasive, avoids Necessary directions
Absence of neurotic fatigue	vs	Neurotically Fatigued (with no real effort)

Questionnaire response on these items:

Do you find it difficult to take 'No' for an answer even when what you want to do is obviously impossible?

(a) Yes (b) No

If you had your life to live over again, would you:

(a) Want it to be essentially the same
(b) Plan it very differently

Do you often have really disturbing dreams?

(a) Yes (b) No

Do your moods sometime make you seem unreasonable even to yourself?

(a) Yes (b) No

Do you feel tired when you've done nothing to justify it?

(a) Rarely (b) Often

Can you change old habits, without relapse?

(a) Yes (b) No

Source Trait E. Dominance-vs-Submissiveness

E+		E-
Self-assertive, confident	vs	Submissive, unsure
Boastful, conceited	vs	Modest, retiring
Aggressive, pugnacious	vs	Complacent,
Extra-punitive	vs	Impunitive, Intropunitive
Vigorous, Forceful	vs	Meek, Quiet
Willful, Egotistic	vs	Obedient

Source trait E in-Questionnaires

(1) Do you tend to keep in the background on social occasion?
(2) Do you feel not yet well adjusted to life and that very little work out the way it should?
(3) If you saw the following headlines of equal size in your newspapers, which would you read
(a) Threat to constitutional government in foreign country by dictator
(b) Physicists make important discovery concerning the electron

4. Source trait F Surgency-vs-desurgency

F+		F-
Cheerful, joyous	vs	Depressed, Pessimistic
Sociable, responsive	vs	seclusive, retiring
Energetic	vs	Subdued, Languid
Humorous, witty	vs	Dull, Phlegmatic
Talkative	vs	Taciturn, Introspective
Placid	vs	Worrying, Unable to Relax, Obsessional

Source trait F in Questionnaires

Do you prefer the type of job that offers constant change, travel, and variety, in spite of other drawbacks?

Yes

Are you well described as a happy-go-lucky, carefree, nonchalant individual? Yes

Do you well enjoy being at parties and large gatherings?

Yes

5. Source trait G Positive Super-Ego Character-vs-dependent character

G+		G-
Preserving, determined	vs	Quitting, fickle
Responsible	vs	Frivolous, Immature

Insistently ordered social	vs	Neglectful of chores
Emotionally stable	vs	Changeable

Source trait G in questionnaire

Are you a person who is scrupulously correct in manners and social obligations and likes others to be the same? Yes

Are you conscious and considerate that you do not hurt people's feelings by unconsidered conversational remarks? Yes

Do you usually keep emotions under good control? Yes

6. Source traits H Parmia-vs-Threctia

H+		H-
Adventurous,	vs	Shy, timid
Likes meeting people	vs	withdrawn
Shows strong interest in opposite sex	vs	Little interest in opposite sex
Gregarious, genial, responsive	vs	Aloof, cold, Self-contained

Source trait H in questionnaires

When coming to a new place, are you painfully slow at making new friendship? Yes

Are you a talkative person who enjoys any opportunity for verbal expression? Yes

Do you find it difficult to get up and address or recite before a large group? No

7. Source trait I premisia (tender-mindedness)-vs-harria (tough-mindedness)

I+		I-
Demanding, impatience	vs	Emotionally mature
Dependent, immature	vs	Independent-minded
Gentle, sentimental	vs	hard, Realistic
Expresses fastidious feelings	vs	Overrules feelings
Enjoys imaginative fancies	vs	Not fanciful
Easily anxious	vs	Does not show anxiety
Like to be with people	vs	Self-sufficient

Source trait I in questionnaires

Are you brought to tears by discouraging circumstances?

(a) Yes (b) No

Would you rather be:

(a) A religious leader (b) a colonel

Do you have good physical endurance?

(a) Yes (b) No

Would you rather work:

(a) As a guidance worker for young people seeking careers (b) as a manager in a technical manufacturing concern

Do your friends regard you as

(a) Practical (b) soft hearted

Generally, intelligence is a source trait of considerable value but it has been purposely omitted from this list which primarily highlights the dynamic traits of personality. Out of these traits Cattell points out that the first one, technically called the affect thyme-vs-sizothyme (flatness of emotion) is most important because it makes the greatest contribution to the totality of individual differences. Next factor in order of importance affecting performance is ego-strength. It has been shown by means of objective testing on 16 PF Questionnaire that almost all forms of neurotics, as well as alcoholics, narcotic addicts and delinquents are abnormally low in the ego-strength factor. Occupationally the scores are higher in persons belongs to callings requiring control and decision and lower in more sheltered occupations. By contrast to affectothyme – sizothyme dimension which appears to be build-in and more hereditary, the ego-strength source trait seems to be a party acquired general

dynamic trait producing an ability to mediate successfully between impulses and the opportunities of the external world.

Properties of Source Traits

1. A trait is some relatively permanent and broad reaction tendency. It is different from a mood, a state of mind.
2. Traits are generally divided into three modalities, abilities, temperamental traits and dynamic traits. An ability is shown in the manner of response to the complexity of situation, when the individual is clear in what goal he wants to achieve in that situation. A temperament or general trait is usually stylistic in the sense that it deals with tempo, form, persistence etc., covering a large variety of special responses. For example, a person may be temperamentally slow or easy going or irritable or bold. The third type of trait, a dynamic trail, has to do with motivations and interests. One is speaking of dynamic traits in describing an individual as amorous, or ambitions, or interested in sports or having pro-or anti-authority attitude.
3. Among traits we should also recognize (a) common traits – such as intelligence, gregariousness, introversion – extraversion axis, - which have much the same form for everyone, but of which one person may have more than another and (b) unique traits which are specific to an individual that no one else could be scored on the same, for instance, extra – sensory perception.
4. One way of describing a personality would be to score on a spectrum of traits.
5. One source trait is more powerful than the other i.e. the first one, out-going-vs-reserved technically called affect-thymia-vs-sizothymia-vs-sizothymia emotion vs flatness of emotion dimension has been labeled A in the factor traits because it was the largest factor found to be affecting so much of behavior and to such an extent making the greatest contribution to the totality of individual differences.

Comments:

All human estimation of human personality is fallible. The 16 Personality Factor theory and practice, is no exception. Yet it is a land-mark in the history of personality study and personality assessment, particularly because it claims to have moved from the sphere of personality assessment to personality measurement by means of scientific analysis of personality i.e. psychometry. It is no mean achievement. Once it is established beyond the stage of experiment and research, it will have far-reaching implications for parental approach, teaching practices and the techniques of selection and training of the personnel for the defense and administrative services and industrial – commercial organizations. In fact, the whole spectrum of inter-personal relationship in all spheres of life might be affected. The chances for self-improvement with better self-knowledge would also improve.

Some of the striking findings of 16 PF Analysis are listed below:

1. Motivation has its limits. The Motivation Analysis Tests have shown that the motivation-achievement correlation is about 20 percent.
2. The ability of small groups to perform tasks on time, to withstand efforts to break them up and even to perform in a group competition for instance, a tug-of-war, can be shown to relate significantly to personality factors, but to none so much as the neuroticism factors. The mean level of neuroticism is the most powerful known reducer of the total effectiveness of a group.
3. High tension levels on sex, pugnacity and narcissism play a negative role in academic achievement. (The effect of sex tension level might be that the student experiencing higher sex drive is more distracted from his studies).
4. The main cause of academic backwardness or brightness is not low or high I.Q. alone. Personality factors do indeed contribute just as much as abilities themselves to school

achievement. Other things being equal, a child who is more outgoing, adaptable and warmly related to the teacher, will learn faster. The child who is more emotionally balanced and less easily upset will also learn more easily. The more dominant child according to these measurements learns more slowly than the more submissive. And at a much later stage, with post graduate students, and scientific researches the reverse is true. The more dominant turns out to be more creative. The docility and lack of initiativeness which make a good examination—passer up to intermediate level, are not what make a good independent critical thinker - (an officer).

5. General intelligence, though innate, is liable to be affected by environmental conditions positively or negatively—to the extent of 20 percent. But G l alone is never the main factor responsible for the variance in the performance of a group of persons, other things being equal.
6. The individual of greater conscientiousness will make more progress for the same intelligence. Self-sentiment and the super-ego affect achievement when measured on the 16 P.F. Questionnaire.
7. Personality factors are frequently good for one kind achievement and bad for another. A good salesman may not be a good accountant. (So two – file systems for the personnel work in military organizations can be profitably adopted).
8. Lastly, the PF Analysis has come out with a finding which has subtle but significant

Political implications. It is the personality factors that make a man popular with the people and help him win an election democratically, are not exactly the factors that go in making original and creative personality. This explains, observes R.B. Cattell, why democratic leaders so seldom lead (in the true sense) and therefore some really good leaders are not popular (in the popular sense).

Conclusion:

Knowing one-self is, of course, the first crucial step towards improving oneself but knowing but knowing others better and being able to predict their behavioral responses to a reliable degree, is also a pre-requisite of successful social living in all its aspects. The 16 Personality Factor Analysis offers some subtle insight in this respect, worth looking into at least.



- *What makes life worth living.*
  Is our giving and forgiving.
- *Giving with cheerfulness is the way.*
  To security and happiness.
- *Life is richer when we give*
  Love is sweeter when we share
  And heavy loads rest lightly when we have learned to bear.
- *Giving requires good sense.*
- *The manner of giving is worth more than the gift.*
- *The giving of love*
  Is an education itself.
- *Rich gifts wax poor when the givers prove unkind.*

(Shakespeare)

Convergent Thinking
Vs Divergent Thinking

Convergent comes from ‘converge’ and to converge literally means: causing lines, moving objects, or opinions to come towards each other and meet at one point. As a term in logic, convergence implies the idea of promoting conformity or agreement and convergent thinking connotes the concept of promoting conformity in thinking. ‘Divergent’ comes from ‘diverge’ and to diverge means: ‘getting lines, paths or opinions farther apart from a point or from each other’. In logic ‘divergence’ implies the concept of non-conformity or disagreement and divergent thinking implies thinking that leads to questioning the established beliefs and subjecting to scrutiny what is otherwise taken as the ‘truth’ and ‘facts’.

In the main, there are two opposite approaches to education. The one aims at developing convergent thinking, while the other is directed to promote divergent thinking or questioning attitude. The former concentrates on conserving the past, preserving the traditions and maintaining the status quo, while the latter tends to be progressive in its orientation, and more often than not, it challenges the traditional beliefs and ‘truths’. Socrates stood for divergent thinking. In search of truth, he could go to any length. Greek model is still taken as the symbol of divergent thinking. In the system that aims at

convergence, the whole stress falls on collecting and spreading of information or technical know-how. Real thing is knowledge not information, however useful. What ultimately matters is understanding or insight not mere knowing of even accumulation of skills, however, intricate.

Real education gives due importance to promoting divergent thinking. It deliberately develops a spirit of inquiry, an attitude of questioning and reasoning which is the hallmark of creative education.

Convergent approach has its own place and value in education and life. It conserves, it sustains, it holds things together. But all discoveries, all inventions, in fact all progress in the fields of Arts and Science, is basically owing to divergent thinking.

So you better had a taste of divergent thinking too, which is the real test of your mental maturity and the level of your intellectual development.



Divergent Thinking

Convergent thinking can be looked upon as a way of convenience, of least resistance. The preordained and fixed roles in the society in general, not only encourage but also demand conformity and predictability. Unfettered individual freedom could lead to chaos and anarchy. The true call for maturity has to aim at a balance between convergent and divergent elements in personality. However, as the balance seems to be tipped in favor of convergent thinking in education and learning of young minds, there is need for developing special techniques with focus on divergent thinking. The demand for original and innovative thinking comes rather late in life. That is one of the reasons why the movement for developing divergent thinking was primarily directed towards special training programmes for business and other executives.

It will be profitable to look at some of the techniques found helpful in this area.

Lateral Thinking: We are accustomed to think in vertical manner in terms of logical sequences. We prefer to keep to the tracks which have proved to be right and correct time and again. However, when we are faced with an unprecedented and novel situation, there may not be any correct and right answers readily available. There may also be an inner urge for innovative solutions to old problems based on new initiatives. In other words, instead of moving forward and upward in systematic logical steps, we may indulge in exploring the side lines or lateral

avenues. For this process we will need to resist impulse to look for the best solution all the time. We must develop the taste for new ideas and courage to chase them to their logical conclusions. In order to maximize on options, it helps to have an open mind and look at all the possibilities offered by new situation. Such options and alternatives do not present themselves automatically. We need to look for these actively. In other words, we have to generate alternatives through conscious efforts. One technique that has been developed to generate alternative ideas is called 'brain storming'. This is a process of your letting your mind play around freely with various aspects of a problem and note down all possible thoughts for solutions, however remote they may seem. This exercise is eminently suited to the needs of group involved in a common project. The exercise also helps to bring down inner defenses about being wrong and a compulsion to be always correct in the first place. Divergent and creative thinking is basically an act of courage. We need to identify sharpness and cultivate the power within us. We only have to look around us to appreciate the contributions made by this element of divergent thinking in human nature.



TRUST

Trust (derived from the German word Trust, meaning 'comfort') implies instinctive, unquestioning belief in reliance upon something. Trust is more than confidence. Trust creates the flow and gentles the mind-body spirit. Fear stops the flow and arouses the defenses.

Trust begets trust, fear escalates fear. Trust catalyzes all other processes, it is contagious, softens our perceptions, breeds trust in others, makes us less dangerous and self-fulfilling. Fear and distrust over-perceive the danger trigger defensive behavior in others, escalate the tension and self-fulfilling – that is, fear creates the danger.

Trust and fear are keys to understanding persons and social systems. They are primary and catalytic factors in all human living.

When trust is high, relatives to fear, people and people systems function well. When fear is high, relative to Trust, they break down.

Trust enhances the flow of body-mind spirit processes. Energy is created and mobilized. All the creative processes of the person or the system are heightened. Feeling and thinking are both more focused and energized, people act in more direct and effective ways. Consciousness is awakened. When trust is high enough, persons and social systems transcend apparent limits-

discovering new and awesome abilities of which they were previously unaware.

When fear levels are high, relative to trust, individuals and social processes are impaired. The life forces are mobilized defensively rather than creatively. Consciousness is restricted. Perceptively is reduced. Perspectives are narrowed. Feelings and emotions become disruptive and disabling. Thinking, problem solving, and action become unfocused, displaced or disfunctional. The processes of the mind-body become segmented and discordant. When fear levels are high enough individuals and the social systems become immobilized, psychotic, or destructive.

Trust is an integrating and wholizing force. Fear constraints and blocks. Fear makes one congested, in-hibited and restricted. One's feeling, imagination, sense of adventure and fun, courage, vision, intuition, awareness–one's all processes are retarded. Trust is a releasing process. It frees one's creativity, allows one to focus one's energy on creating and discovering rather than on defending. It releases one's courage.

Trust gives one one's freedom and takes away one's fears. Trust (faith) transcends fear. We have trust in us always. When, it is available to us, it works miracles!

Trust provides an environment that nourishes personal growth. Trust level is diagnostic cue to the understanding of individuals and groups, to the creation of a fulfilling home environment, an effective classroom, a healing therapy session, a productive work place or a nurturing neighborhood.

The less trust we have of the other, the more we feel we need to defend, and the more likely we are to pretend to ourselves and to others that our motives are acceptable, simple, pure – uncontaminated with wants that might be seen as unwholesome or negative. In high trust, and low defense, people come to others largely for such motives as desires for companionship, affection,

warmth, excitement, listening or friendship–motives which are not seen a manipulative and do not arouse fear.

When you trust yourself, trust others, your behavior becomes personal, regardless of other factors in the situation. Trust is the catalyst.

Parents, teachers, managers (even officers) –all and sundry–are more effective when they are being personal. An unfortunate and persistent myth comes from our common fears. It is the fake belief that in order to be effective, people who have positions of responsibility must take appropriate roles in order to meet the legitimate obligations that come with responsibility. They believe that they must be impersonal at the very time when being fully 'personal' is most needed, would be most effective, and in fact would be the best or even the only way of meeting the obligations that are imputed to the role. To be very effective in a role, we begin by getting out of it.

Being personal is significantly related to organizational effectiveness and productivity. Being personal does not mean that officer in charge entertains the staff personally, or asks question about matters that are personal and thus unrelated to the job, or even keeps the office door open. It does mean that the manager is an authentic person, expresses honest anger or joy, respond to others as human beings rather than as persons who get the job done, and joins others in discovering how the job can be done rather telling how they should do it.

All human living is enriched when it is more personal.

(Adapted from Trust by Dr. Jack Gibb)



- *A friend is a present you give to yourself.*
- *The greatest of giving is the giving of hope.*
- *He who wants to do a great deal of good at once will never do anything.*
- *He gives double who gives un-asked.*
- *Charity for all.*
- *Malice towards none*

(Abraham Lincoln)

Walk Alone

*If you
Stand
Committed
To
A life of
Commitment
Be prepared
To
Walk alone*

*If they keep
Mum
When it's time
To speak
Doesn't matter
Open your
Mind
Speak out
Alone*

*If they
Answer not
Your call
Do not
Wait
Move on
Walk alone*

*If they
Put doubt
Into your heart
And
Even if
They
Doubt
Your integrity
Do not
Stop
To confront
Nor
Brood over
Instead
Walk on
In
Inching ahead
Lies
Your strength*

*If they
Pester you
With
Petty
Jealousies
And
If they
Betray
The trust
Reposed
Do not
Get
Frustrated
Nor
Lose heart
Undaunted
Walk on
With
Dignity
That's your
Proud destiny*

*You
The lone
Way farer
In the
Sunless
Wilderness
You are the
Salt of the
earth
The last
Hope
Of the
Woe-bitten
Humanity*

Today

Mend a quarrel

Search out a forgotten friend

Dismiss suspicion and replace it with trust

Share some treasure

Give a soft answer

Encourage youth

Manifest your loyalty in a word or deed

Keep a promise

Find time to forego a grudge

Forgive the enemy

Listen

Apologize if you were wrong

Try to understand

Flout envy

Examine your demands on others

Think first of someone else

Appreciate

Be kind, be gentle

Laugh a little more.

Deserve confidence

Take up arms against malice

Decry complacency

Express your gratitude

Gladden the heart of a child

Take pleasure in the beauty and wonder of the earth

Speak your love

Speak it again

Speak is still again

Speak it still once again

(Anonymous)

O LORD, MAKE ME AN INSTRUMENT OF THY GRACE

(A PRAYER)

O Lord !
Make me an instrument of Thy grace
Where there is hate, let me sow love
Where there is darkness, light
Where there is sadness, joy
Where there is doubt, faith
And Where there is despair, hope

Divine Master,
Grant that I may not so much seek
To be consoled as to console
To be understood as to understand
To be loved as to love
For
It is giving that we receive
It is in forgiving
That we are forgiven

FEW CONTEMPORARIES

Here we shall be paying tribute to those a few contemporaries who served this premier institution for more than a decade or so. Indeed they served with dedication, devotion and left no stone unturned for the uplift of the college.

1. **Prof. Fazal-e-Haq Haidri:**



The multitalented Mr. Haidri was one of the brightest and glittering stars of the galaxy of college faculty for many years. He joined the college, relinquishing a Persian Public School of Bombay on 8th August 1942. On 20th December 1946, he left the college and joined again on 1st August 1948 and venerated the college with his charismatic personality till December 29, 1969. A man of letters and a great teacher of English was the founder and head of 'Fine Arts and Cultural Centre' also.

2. **Prof. Barkat Ali Chohan:**



A veteran and distinctive instructor of Mathematics, B.A Chohan served the institution from 1948-58. He started his career in 1913 as a lecturer of Mathematics at Lucknow, which speaks volumes of his experience and command over the subject.

3. **Prof. Ain-u-Din Alvi:**



As a senior Urdu teacher, he entered the college in 1953. On evening of 22nd Feb 1987, the legendary Mr. Alvi breathed his last and was laid in eternal rest in the college graveyard. His gravestone reads the line "Prof. Ain-u-Din Alvi, Military College Jhelum (1953-1987) the one who faded himself while illuminating others. He was great author and a blessing indeed for the college.

4. **Prof. Shafique Ahmad:**



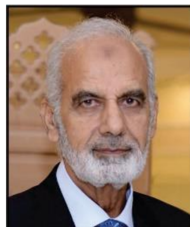
An exemplary Chemistry teacher, Mr. Shafique joined the college in 1954. After serving for almost 30 years, he took self-retirement and bade farewell to the college. Although, he had a scientific mind yet he was blessed with a fine artistic sense and a mystic soul.

5. **Brigadier I.R. Siddiqui:**



He joined the premier institution of MCJ as 2nd Lieutenant in 1958. He was an effective House Master and instructor of Mathematics. He kept on contributing for the uplift of the college till his transfer in 1966. Later on as a Brigadier he served serving the college as Commandant from 1983-84.

6. **Prof. Muhammad Mushtaq:**



He joined Urdu department of the college in 1971 and remained editor of the college magazine "Alamgirian" and House Master of Mahmood Ghaznavi House from 1986-1999.

7. **Prof.Tariq Mehmood:**



Mathematics teacher Mr. Tariq has been teaching in the college from 1974-2000. He held strong Islamic values and was a true apostle of Muslim traditions.

8. **Mr. Mirza Abdul Latif:**



Worthy Art teacher Mr. Latif rendered his services in teaching from 1975-2000. He also remained the head of Aero Modeling and Fine Arts Club.

9. **Mr. Ahmad Din:**

The legendry Mr. Din of Karyala selflessly served this institution for more than a quarter-century from 1926-1951. He was the one who established the first Art Gallery of college in the Central Hall.

10. **Molvi. Aziz Ahmad:**

He was not only the instructor of Islamic Studies but also performed the duties as prayer leader (Imam Masjid) of the college Mosque from 1956-1970. He was the first Imam Masjid of college who was a learned English laureate as well.

11. **Mr. Sultan Hussain Shamsi:**

Mr. Shamsi joined the college as instructor in Geography Department in 1945 and was commissioned in 1956 as an officer of Army Education Corps.

12. **Mr. Iqbal Ahmad:**

Ex alumnus of “Prince of Vales College Dehradun” Mr. Iqbal joined the college in 1948. He used to teach Civics and History and had a strong grip on International Affairs as well. He inculcated a deep sense of quest for awareness amongst his students. He was retired in 1958 while leaving a deep impression of his personality for the generations to come.

13. **Mr. Mazhar Ali Khan:**

He joined college on18th August 1948 and established a new Bio Museum and laboratory. “Hygiene and Physiology” was his subject and he taught it in a very skilled and professional manner. He had a unique style of grooming the cadets and was a successful House Master. He bade farewell to the college at his retirement in 1968.

14. **Mr. Abdul Hameed Quershi:**

He came from GRIM College Jalandhar and joined the College as instructor of Geography and History in 1948. He was the author of many books on Geography. He has also authored a historical book on ‘Razia Sultana’ with a title of ‘Malika-e-Hind’. He retired in 1969.

15. **Mr. Muhammad Ayub Khan:**
Mr. Khan was a veritable teacher of English who joined the college on 1st August 1948. He rendered his services for 27 years and contributed a lot in the uplift of the college. He retired in July 1976.

16. **Subedar Areef ul Hassan:**
He was a B.Sc (Hons) graduate from Kolkata University. From 1948-1955 he had been teaching Science and Mathematics for seven years in the college. At the time of the grave deficiency of instructors, he remained committed with full sincerity and faithfulness like a guiding star in the college.

17. **Mr. Zameer Ahmad Siddiqui:**
He was a senior English Teacher and had a mastery over teaching the English Grammar. He remained associated with the college from 1948-54. Moreover he used to take keen interest in the religious grooming of his students.

18. **Mr. Siraj Ahmad Alvi:**
As a senior Urdu teacher and editor of the college magazine 'Tarbiat' from 1948-52 he served this institution for four years. He was a good poet also.

19. **Mr. Rehan Ahmad Balgrami:**
He enlightened this prestigious college with his wisdom and knowledge from 1950-65. He was an institute within himself.

20. **Mr. Muhammad Hassan:**
A composed and well groomed Mr. Hassan was graduated in Biology from Aligarh Muslim University and retired Headmaster from a high school of Kashmir. He was a man of letters, an excellent speaker and an extempore poet. A veteran yet an exuberant and lively soul Mr. Hassan had not only the command over Urdu and English languages but also had mastery over Mathematics. He served this institution from 1952-1959.

21. **Mr. Qazi Abdul Hakim:**
A degree holder from England in Art, Mr. Qazi remained the drawing teacher and head of Art Department of the college from 1951-59. He had mastery in his art.

22. **Captain Agha Nasim:**
Although, he served in the college for a short span of time i.e. 1957-1960, however he left a deep impression of his personality and mastery in the subject of Mathematics.

23. **Captain Ijaz Akbar:**
He served the college as an instructor of Mathematics for a decade (1958-68) and undoubtedly was a matchless instructor of Mathematics and very effective House Master of Tipu Sultan House.

24. **Mr. Abdul Rasheed:**
A stout and exuberant Mr. Rasheed was a History teacher and he also looked after religious affairs of the college from 1960-82.

25. **Captain Ghulam Sarwar:**
He was a man of letters having sound grip on English. He served the college from 1961-68. A religious minded, patriotic and enlightened Captain Sarwar discharged his duties with full zeal and zest.
26. **Mr. Mustafa Kamal:**
He possessed an evergreen personality which remained a hallmark and a source of inspiration for the cadets in the field of Handy Crafts. He served the college from November 1961 to July 1975.

27. **Mr. Muhammad Latif Abbasi:**
He joined the college as Chemistry Demonstrator in 1962. He was morally upright with a very humble personality full of sincerity and patriotism.